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RELIGIO-SUNDAY SCHOOL
NORMAL LESSONS

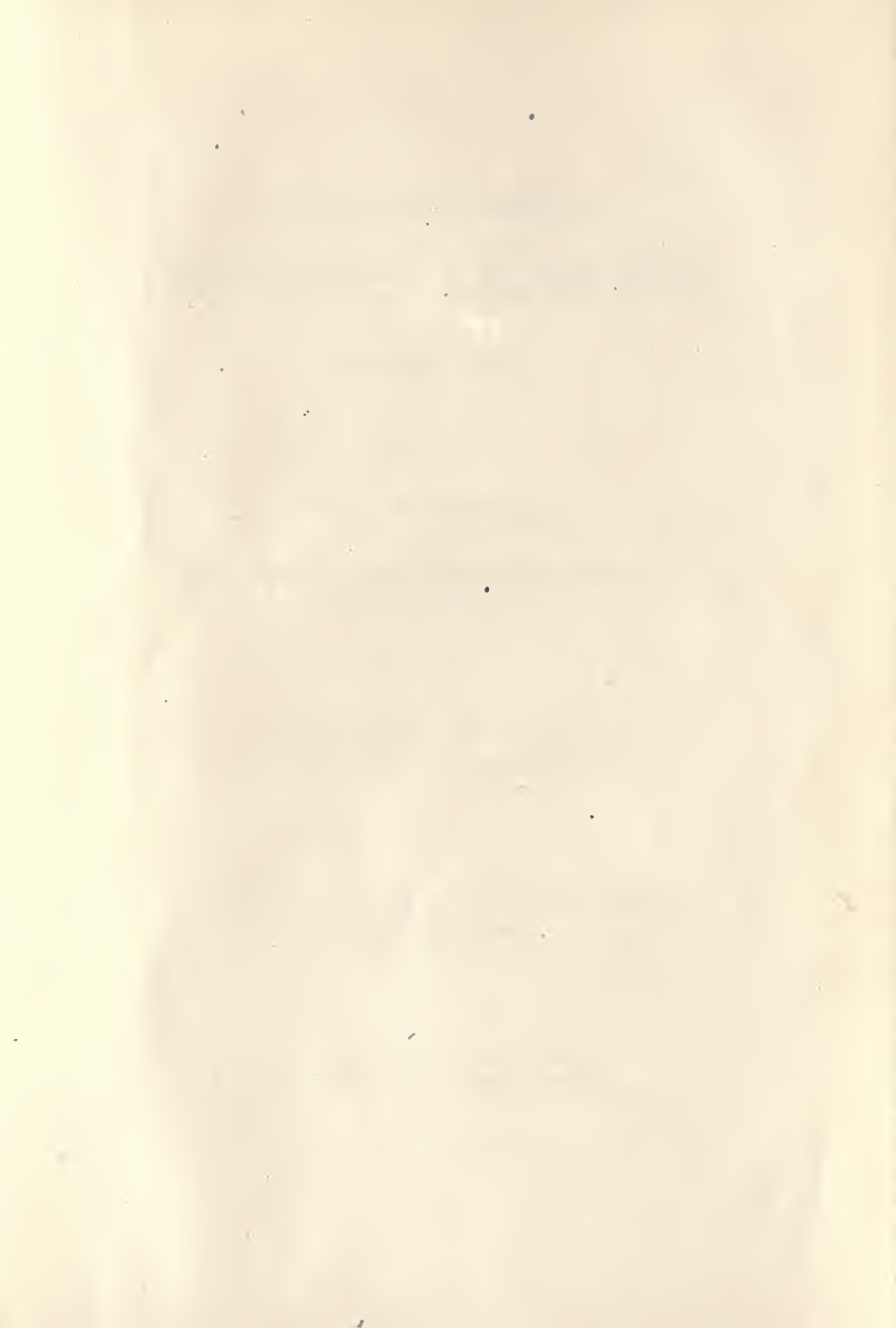


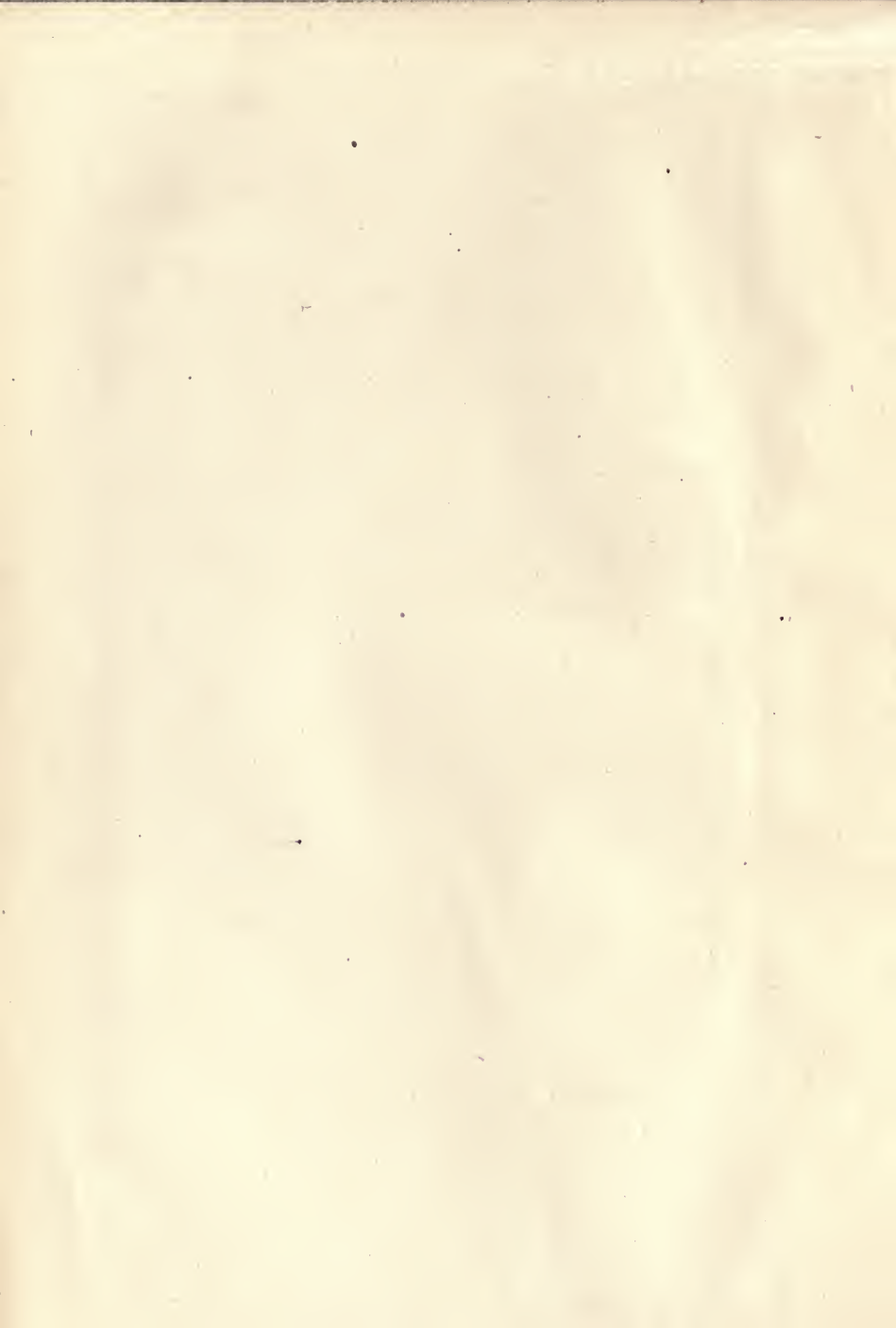
COURSE TWO

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RELIGIO-SUNDAY SCHOOL

NORMAL LESSONS

COURSE TWO

BOOK OF MORMON
AND
ZION'S RELIGIO-LITERARY SOCIETY

BY
WALTER W. SMITH, Book of Mormon
J. A. GUNSOLLEY, Zion's Religio-Literary Society

Published by the Religio-Sunday School Normal Department
Second Edition; Revised

Herald Publishing House, Lamoni, Iowa
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1911



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PREFACE TO FIRST EDITION.

No book can be said to be perfect, much less can the first edition. We expect that errors will be found in this. It is hoped the friends will kindly point out the errors, and exercise patience with the authors and publishers until the errors may be corrected.

The Religio Normal Lessons, Course Two, is a parallel course to Course One, introduced last year.

The lessons are in a sense an experiment, being the first of their kind written upon the subjects treated. But it is firmly believed that the lessons on the Book of Mormon have much merit, and the fact of their having been carefully examined and revised by such capable men as Frederick M. Smith, of the First Presidency of the church; F. M. Sheehy, of the Quorum of Apostles; and Samuel A. Burgess, a thorough scholar and critic, should inspire confidence in their value.

The lessons on the Religio were written by the president of the general society, a fact that should give prestige to them.

We submit the course to the officers, teachers, and students of the Religio and Sunday school, and to the church and the world, and with a prayer that its mission may be fraught with much good to humanity, bid it godspeed.

JUNE, 1908.

THE PUBLISHERS.

OUTLINES OF NORMAL LESSONS.

BOOK OF MORMON.

PART I.

Six Lessons on the Book and Its Books.

Lesson 1. The Book of Mormon, name, manner of writing, authors and authenticity.

Lesson 2. The divisions or groups of books and numbers in groups.

Lesson 3. The sets of plates.

Lesson 4. The Urim and Thummim, and sacred things.

Lesson 5. The translation of the Book.

Lesson 6. Review of Part I.

PART II.

Six Lessons on Book of Mormon History.

Lesson 7. The five periods, the first period—the Jaredite period.

Lesson 8. The second period, the period of migration.

Lesson 9. The third period, the period of Nephite unity.

Lesson 10. The fourth period, the period of the reign of the judges.

Lesson 11. The fifth period, the period of Nephite Christianity.

Lesson 12. Review of Part II.

PART III.

Five Lessons in Book of Mormon Geography.

Lesson 13. The lands of the Book of Mormon.

Lesson 14. The Land Northward.

Lesson 15. The Land of Nephi.

Lesson 16. The Land of Zarahemla.

Lesson 17. Review of Part III.

46-49). THE LANGUAGE in which the record was made, was in all probability a *dialect of Hebrew*, as the people were of Israelitish origin (authorized edition, 1 Nephi 1: 1, 2; 1 Nephi 6: 1-3; Omni 1: 25-35; Alma 8: 1, 2; Helaman 2: 125-136; small edition, 1 Nephi 1: 1, 2; 6: 1; Omni 1: 6-8; Alma 8: 1; Helaman 2: 27. The CHARACTERS used in the writing were *re-formed Egyptian* characters, having the Egyptian as a basis, with modified Hebrew, and original additions and changes (a. e., 1 Nephi 1: 1, 2; Mormon 4: 98, 99; Mosiah 1: 6; s. e., 1 Nephi 1: 1, 2; Mormon 4: 8; Mosiah 1: 1.)

4. The Book of Mormon, like the Bible, is a *Book of Books*, being made up of several smaller books. It contains fifteen *separate books*, and we can trace in it the writings of *twenty-four authors*, including the Record of Zeniff, the supposed brother of Amaleki, son of Abinadom. It was *ten centuries in writing*, from the time Ether made his record of the Jaredite Nation, about 600 B. C., to the time Moroni sealed up the records, 421 A. D.

The above may be illustrated as follows: Write the title, *The Book of Mormon*. Ask, How many letters in this title? Answer, THE (3) BOOK (4) OF (2) MORMON (6).

The Book of Mormon

3 plus 4 plus 2 plus 6 equals 15, the number of books in the Book.

Ask, How many letters in the name Book Mormon?
Answer, BOOK (4) MORMON (6).

Book Mormon.

4 times 6 equals 24, the number of authors.

Again:

Book Mormon.

4 plus 6 equals 10, the number of centuries.

5. That the Book of Mormon is what it claims for itself, i. e., a record of the ancient inhabitants of America, is proven: First, by the *internal evidences* of the Book. Second, by the *prophecies* of the Jewish Scriptures. Third, by *archæology*. Fourth, by the *testimony* of those engaged in bringing

it forth into the English language. Fifth, by the *Witness of the Spirit*.

BLACKBOARD OUTLINE.

1st B. of M. Rec. G. Dea.	Anc. Amer.	26 Cen.
2d B. of M. Pro. Mormon	Dir. of Ld. Rec. Tes.	Wd.
3d B. of M. On Plates	Lg. Heb.	Ch. Ref. E.
4th B. of M. 15 Bks.	24. Auth.	10 Cen.
5th B. of M. Int. Ev.	Pro. Bib.	Arch. Tes. Wit. Sp.

QUESTIONS.

What is the Book of Mormon? In what way are the matters in the Book treated? How many centuries does this history cover? From what source does the Book derive its name? How came there to be such a book? By what names is the Book spoken of in itself? Upon what material was the record written? In what language was it written? What characters were used to engrave the record? How many books in the Book of Mormon? How many authors wrote the Book? How many centuries were employed in its writing?

In what way is the Book authenticated?

LESSON 2.

THE DIVISIONS OR GROUPS OF BOOKS AND NUMBER IN EACH GROUP.

1. *The books of the Book of Mormon are divided into five divisions or groups; but as all the books are historical in their nature, the division or classification is made according to the period to which the history narrated in them belongs. The five periods are: The Jaredite period, the period of migration, the period of Nephite unity, the period of the reign of the judges, and the period of Nephite Christianity.*

2. The *Jaredite period* begins with the *dispersion*, about B. C. 2200, and closes with the *Battle of Ramah*, about B. C. 600. The Book belonging to this period is the book of *Ether*, an abridgment made by Moroni, about A. D. 400, from the record of the Jaredites, written by the *Prophet Ether* about B. C. 600.

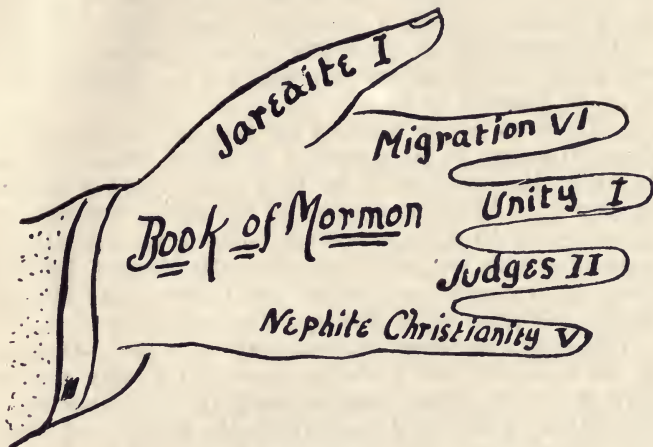
3. The *period of migration* begins with the *warning of Lehi*, B. C. 600, and closes with the *union of the Nephites with the people of Zarahemla*, about B. C. 200. The books belonging to this period are six, viz, *First and Second Nephi*, *Jacob*, *Enos*, *Jarom* and *Omni*. Each book bears the name of its author, except *Omni*, which was written by *Omni*, *Amaron*, *Abinadom* and *Amaleki*.

4. The *period of Nephite unity* begins with the *union of the Nephites and people of Zarahemla*, about B. C. 200, and closes with the *seating of Alma*, the first chief judge, B. C. 91. The book belonging to this period is *Mosiah* written by *King Mosiah*, son of *King Benjamin*. (Chapters 6 to 10 of this book are the record of *Zeniff*, the supposed brother of *Amaleki*, son of *Abinadom*.)

5. The *period of the reign of the judges* begins with the *seating of Alma*, first chief judge, B. C. 91, and closes with the *birth of Jesus the Christ*. The books belonging to this period are two—*Alma* and *Helaman*, the first written by *Alma* the younger and his sons *Helaman* and *Shiblon*, the second written by *Helaman* the younger and his son *Nephi*.

6. The *period of Nephite Christianity* begins with the *birth of Jesus the Christ* and closes with the *hiding of the records* by Moroni, A. D. 421. The books belonging to this period are five: *Nephi*, *Nephi the son*, *Mormon*, *Words of Mormon*, and *Moroni*. They were written as follows: *Nephi* by *Nephi* the grandson of *Helaman* the younger; *Nephi* the son, by *Nephi* the son of *Nephi*, the disciple of *Christ*, his son *Amos* and grandsons, *Amos* and *Amaron*; *Mormon* by *Mormon*, son of *Mormon*, as also the *Words of Mormon*; and *Moroni*, by *Moroni*, the son of *Mormon*. *Moroni* also wrote a portion of the *Book of Mormon*.

BLACKBOARD OUTLINE.



QUESTIONS.

How many divisions or groups of books in the Book of Mormon? What is the method of classification? Name the periods of history by which the books are grouped. How many books in the first period? Name them. Name the books in the second period. How many authors? Who wrote the book recording the history of the third period? What other record does it contain? Name the books of the fourth period. Who are the authors? What books belong to the fifth period? Who wrote them?

LESSON 3. -

THE SETS OF PLATES.

The records of the ancient inhabitants of this continent were largely engraven on metallic plates. Of these, six sets come prominently before us, viz, the brass plates, the larger

plates of Nephi, the smaller plates of Nephi, the record of Zeniff, the twenty-four gold plates, and the plates of Mormon's abridgment. There were many other records and books written principally by the Nephites, but we notice at length only these six principal sets of plates. (A. e., Helaman 2: 12-14; s. e., Helaman 2: 4.)

1. The *brass plates* were, at the time of Lehi's departure from Jerusalem, in the possession of Laban. They were obtained by the direction of the Lord and brought with them to America. After the division of the colony they were retained by the Nephites, and handed down from generation to generation with the sacred records, until Mormon deposited them, with other sacred records and things in the Hill Cumorah, just prior to the Battle of Cumorah, A. D. 384.

This record contained the *five books of Moses*, the record of the Jews from the beginning down to the reign of Zedekiah, B. C. 600. They also contained the *prophecies of Joseph* while in Egypt, *Isaiah, Jeremiah, Zenock and Zenos*. They contained the *genealogy of the family of Lehi*, of which Laban was a relative. (A. e., 1 Nephi 1: 60-63; 118-126, 159, 164-166; 3: 156-164; 6: 1-8; 2 Nephi 3: 1-6; 2 Nephi 4: 14; Omni 1; Mosiah 1: 1-18; 12: 12-23; Alma 17: 32; Nephi 1: 2; Mormon 3: 8; s. e., 1 Nephi 1: 20, 35, 36, 46, 47; 3: 39; 6: 1, 2; 2 Nephi 3: 1; 4: 2; Omni 1; Mosiah 1: 1-3; 12: 3-13; Alma 17: 5; Nephi 1: 1; Mormon 3: 2.)

2. The *larger plates of Nephi* were made by Nephi shortly after they left Jerusalem, and were handed down from one ruler or Nephi to another, down to the days of Mosiah II, who delivered them to Alma, and from him they were handed down the prophetic line, and were finally deposited in the Hill Cumorah about A. D. 384.

They contained the *civil history of the nation*, from the time they left Jerusalem until the Battle of Cumorah. Upon them Nephi inscribed the history kept at first by his father Lehi. After the smaller plates were full, about B. C. 160, in addition to the civil history, the ecclesiastical history of the nation was also kept on these plates. It was from these plates that Mormon made his abridged history. (A. e., 1

Nephi 1: 17; 2: 1, 93-98; 5: 218-222; 2 Nephi 3: 27; 4: 45, 50; Jacob 1: 3; 2: 68; Jarom 1: 31; Omni 1: 16; Words of Mormon 1: 4-15; Mosiah 1: 23; 13: 1, 2; Alma 17: 31; Nephi the Son 1: 22; Mormon 1: 5, 44, 45; 3: 8; s. e., 1 Nephi 1: 7; 2: 1, 27, 28; 5: 46; 2 Nephi 3: 5; 4: 5, 6; Jacob 1: 1; 2: 11; Jarom 1: 6; Omni 1: 5; Words of Mormon 1: 4; Mosiah 1: 3; 13: 1; Alma 17: 5; Nephi the Son 1: 6; Mormon 1: 1, 5; 3: 2.)

3. *The smaller plates of Nephi* were made at the command of God by Nephi, thirty years after they left Jerusalem, and were handed down from one generation to another through the line of prophets, being last in the hands of Amaleki, who filled them and delivered them into the possession of King Benjamin, about B. C. 160. They were preserved among the sacred records of the people; and became a part of the record deposited by Moroni in New York; and were translated in the Book of Mormon.

They contained the *sacred history of the nation* from the time they left Jerusalem until the days of King Benjamin. (A. e., 1 Nephi 1: 17; 2: 1, 93-98; 3: 1; 5: 218-223; 2 Nephi 3: 27; 4: 45, 50; 13: 1; Jacob 1: 3; 2: 68; 5: 45, 46; Jarom 1: 1, 2, 30, 31; Omni 1: 43, 53; Words of Mormon 1: 4-15; s. e., 1 Nephi 1: 7; 2: 1, 27, 28; 3: 1; 5: 46, 47; 2 Nephi 3: 5; 4: 5, 6; 13: 1; Jacob 1: 1; 2: 11; 5: 9; Jarom 1: 1, 6; Omni 1; Words of Mormon 1: 2-4.)

4. The *record of Zeniff* was written on plates, but as to who made them we are not informed. The record was begun by Zeniff, the supposed brother of Amaleki, son of Abinadom, but by whom it was afterwards kept we are not told. The plates were in the possession of King Limhi, who, about B. C. 121, deposited them with the sacred record in the possession of Mosiah II.

The record contains the *history of a part of the Nephites, who, in the days of Mosiah I, left the land of Zarahemla to reinhabit the land of Nephi*. It records the reign of Zeniff, his son Noah, and his son Limhi, the prophecy of Abinadi, the conversion of the first Alma, the establishment of the church, and the deliverance of the people from the bondage of the Lamanites. (A. e., Omni 1: 48-51; Mosiah 5: 1-12, 57; 6: 1;

7: 1; 10: 17; s. e., Omni 1: 14, 15; Mosiah 5: 1, 2, 9; 6: 1; 7: 1; 10: 3.)

5. The *twenty-four gold plates of Ether* were made by the Prophet Ether, a descendant of Jared, who led the first colony to America. Ether made the record about the time of the battle of Ramah, which was fought about B. C. 600, and deposited it in the place where it was discovered by the searching party of King Limhi, B. C. 121 in the land Desolation. They were deposited with the sacred records in the possession of Mosiah II, and preserved with them. After the death of Mormon, A. D. 384, Moroni made a short history of the people of Jared from them, and inscribed it upon the abridged plates, as the Book of Ether.

They contained the *history of the Jaredite nation*, from the time they left the tower, at the confusion of language, about 2200 B. C., until the battle of Ramah, about 600 B. C.; also a history of the human family from the creation down to the time of the building of the tower. (A. e., Omni 1: 35; Mosiah 5: 64; 9: 166-169; 10: 17; 12: 16-22; 17: 52; Helaman 2: 150; Ether 1: 2, 82; 2: 1; 6: 14, 15, 108; s. e., Omni 1: 9, 10; Mosiah 5: 9; 9: 26; 10: 3; 12: 3, 4; Alma 17: 9; Helaman 2: 30; Ether 1: 1, 9; 2: 1; 6: 2, 9.)

The *plates of Mormon's abridgment* were made at the command of God, by Mormon, about A. D. 384. They were made of gold and upon them Mormon inscribed the abridged history of the Nephite nation, taking the record from the larger plates of Nephi. *The plates were about seven by eight inches in size, and a little thinner than common tin. The whole volume was about six inches in thickness, and was held together like a book, by three rings running through the edge of the plates.* Mormon inscribed the record upon them in the characters called reformed Egyptian. The characters were very small and skillfully executed upon both sides of the plates. About the time of the battle of Cumorah, Mormon delivered the plates into the hands of Moroni his son, who finished the record and buried it in a hill, called by us Cumorah, in western New York State, A. D. 421.

The abridged record contained the *history abridged from the larger plates of Nephi*, from the time of the departure from Jerusalem until the battle of Cumorah. It also contained a *duplicate history from the time of the departure till the days of King Benjamin*, about B. C. 160, in the smaller plates of Nephi which Mormon inserted at the place where he recorded the reign of King Benjamin. This he did without abridging. After the death of Mormon, *Moroni records a few things touching the downfall of the Nephite nation*, then makes upon the plates an *abridged history of the Jaredite nation*, and wrote a *few of the teachings of Christ and some of his father's* (Mormon's) *writings*. He then inscribed upon the plates, in the remaining space, *the mysteries shown to the brother of Jared in the mount*. Where he obtained access to these we are not informed. These last he sealed, not to be opened until such time as God should give direction. (A. e., 1 Nephi 1: 17, 293-299; 5: 218-226; 2 Nephi 3: 27; Words of Mormon 1: 4-15; Ether 1: 1, 82-100; 2: 1; 5: 25, 26; Helaman 1: 51, 52; Nephi 2: 92-96, 100-102; 12: 1-6; Mormon 1: 1-6, 45; 3: 8; 4: 1, 5; Moroni 1: 1; 2: 1; 7: 1; 8: 1; 10: 1; s. e., 1 Nephi 1: 7; 2: 27; 5: 46; 2 Nephi 3: 5; Words of Mormon 1: 1; Helaman 1: 10; Nephi 2: 11; 12: 1; Mormon 1: 1, 5; 3: 2; 4: 1; Moroni 1: 1; 2: 1; 7: 1; 8: 1; 10: 1; Ether 1: 1, 9-11; 2: 1; 5: 2. Doctrine and Covenants 3: 8-10; Church History, volume 1, chapters 2 to 6; Letters of Oliver Cowdery; Visions of Joseph the Seer.)

BLACKBOARD OUTLINE.

1st B. Pl.	Lab. 5 B. M. Proph. I. J. Z. Z. Gene. Lab.
2d L. Pl. N.	Nep. Civ. Hist. Nep. 600 B. C.—421 A. D.
3d S. Pl. N.	Nep. Sacr. Hist. Nep. 600 B. C.—161 B. C.
4th R. Zen.	Hist. Col. Ret. to L. Nep.
5th 24 G. Pl.	Eth. Hist. Jaredites—2200 B. C.—600 B. C.
6th Pl. M. Abr.	Mor. Abr. Hist. Nep. Lam. 600 B. C.—421 A. D.

QUESTIONS.

Upon what were the records of the ancient Americans written? How many sets of plates are mentioned? Who kept the brass plates? What was written on the brass plates? What became of them? When were the larger plates of Nephi made? Why called "plates of Nephi"? What history was recorded upon them? Who kept them? What great purpose did they serve? Why did Nephi make the smaller plates of Nephi? What was recorded upon them? Who was the last writer? When were they filled? Who was Zeniff? What record bears his name? Who brought the record to Mosiah? Who wrote the twenty-four gold plates? When were they written and discovered? What record was engraved upon them? Who made the plates upon which the abridged history was written? Who wrote the abridgment? From what record was the abridgment made? What was the size of the plates? Of what material were they made? What characters were used in the writing? To whom did Mormon deliver these plates? What did he write upon them? Where and when did he hide them up?

LESSON 4.

THE URIM AND THUMMIM AND SACRED THINGS.

There were in the possession of the prophets and kings of the Nephite nation, *certain sacred things* which were preserved and handed down from generation to generation, with the sacred records. Among them we notice the URIM AND THUMMIM, the SWORD OF LABAN, the BALL OR DIRECTORS, and a BREASTPLATE.

1. The URIM AND THUMMIM were called "interpreters," by the Nephites. It is said that the words, in the Hebrew, mean "light and perfection." They are believed by some to have been in the possession of Abraham about B. C. 1921. They became a part of the sacred vestments of the high priest in

the time of Moses, about B. C. 1491. *They were used in obtaining revelation from God, and those who had and used them were called seers. The Prophet Samuel was a seer, and had the Urim and Thummim. From him King Saul sought light, about B. C. 1056. Iddo was a seer and kept the genealogies about B. C. 971. Amos the prophet was mentioned as a seer as late as B. C. 787. This is the last mention of seers among the Israelites, after the captivity the lineage of certain claimants to the priest's office could not be determined, because no one among them had the Urim and Thummim.* (Exodus 28:30; Leviticus 8:8; Numbers 27:21; 1 Samuel 9:18, 19; 28:6; 2 Chronicles 12:15; Ezra 2:63; Nehemiah 7:65; Amos 7:12. A. e., Mosiah 5:72-81; s. e., Mosiah 5:19.)

a. Whether there were two sets or not we can not say. The one of which we are studying, in connection with the Book of Mormon, *was given to the Brother of Jared in the "mount," on the Eastern Hemisphere, about B. C. 2200, for the purpose of translating languages and revealing to the children of men the secrets of the Lord.* No further mention is made of them till B. C. 124, when *King Mosiah* had them. We are not told where he obtained them, but he used them to translate an unknown language and gave them to *Alma* the younger. From *Alma* they were *handed down from generation to generation, with the sacred records and things, and were deposited with the abridged record and a breastplate, by Moroni A. D. 421, in the stone box, in the manner in which they were discovered by Joseph Smith, jr., A. D. 1827.* (Doctrine and Covenants 15:1.)

b. *They consisted of two transparent stones, set in the rims of a silver bow, somewhat like spectacles. The manner of their use by the seers was on this wise: Prayer was offered unto God for light upon a matter, and the seer looked in the stone, and before him appeared the answer.* Languages were translated by looking into the stone, and in connection with the inscription would appear, before the seer, the matter, in the language which he understood. (A. e., Mosiah 5:64-81; 12:18-21; 13:1, 2; Alma 17:55, 56; Mormon 4:100; Ether 1:87-89, 93, 99; s. e., Mosiah 5:9-11; 12:3; 13:1; Alma

17: 9; Mormon 4: 8; Ether 1: 10, 11. Doctrine and Covenants 3: 1; 15: 1; Church History, volume 1, chapters 2 to 6; Oliver Cowdery's Letters; and Lucy Smith's History.)

2. THE SWORD OF LABAN was a very precious implement of war. *The blade was of steel, the hilt of gold, both skillfully made.* The sword was taken from Laban while he lay in a drunken stupor at his own door in Jerusalem, by *Nephi*, who, by constraint, slew its owner, and obtained the plates of brass. *It was carried by Nephi to America*, and was used by him as a pattern for other swords to defend the Nephites from the Lamanites. It evidently descended through the line of *Nephis or kings*, as *King Benjamin* had it and used it in defense, in his time, and gave it to his son, *Mosiah*, B. C. 124. It was preserved thereafter with the sacred things, and deposited with them by *Mormon*, and was shown to *Joseph Smith and the three witnesses* by the angel of the Lord. (A. e., 1 Nephi 1: 108-110, 120-124; 2 Nephi 4: 19; Jacob 1: 9; Words of Mormon 1: 20; Mosiah 1: 24; s. e., 1 Nephi 1: 32-36; 2 Nephi 4: 3; Jacob 1: 2; Words of Mormon 1: 5; Mosiah 1: 3; Doctrine and Covenants 15: 1; Whitmer Interviews.)

3. THE BALL OR DIRECTORS, called *liahona* or compass, was a round ball of curious workmanship, made of brass, with two spindles or pointers, which worked according to the faith of the operator, directing the travel, in the most direct path. *Revelations were received through it, also, appearing in the form of writing upon the ball, from time to time.* It was given to *Lehi* in the wilderness, along the Red Sea, in Arabia, while on the journey toward the promised land. It was carried with them in all their migrations, and was deposited with the sacred things, and viewed by *Joseph Smith and the three witnesses*, in the same way as the Sword of Laban. (A. e., 1 Nephi 5: 10-12, 20, 31-36; 190, 209; 2 Nephi 4: 17; Mosiah 1: 24; Alma 17: 71-78; s. e., 1 Nephi 5: 4, 7, 11-13, 38, 42; 2 Nephi 4: 2; Mosiah 1: 3; Alma 17: 12, 13; Doctrine and Covenants 15: 1; Whitmer Interviews.)

4. THE BREASTPLATE. With the plates and the Urim and Thummim, *Joseph Smith found a breastplate.* It is described

as being large enough to cover the vital parts of a man of extra large size, having four straps of the same material, by which it was fastened to the wearer; two to fasten over the shoulder, and two about the hips. The whole breastplate was shaped so as to conveniently fit the wearer. Where this was obtained, we are not told. We are told, however, that when the forty-three men of Limhi found the twenty-four gold plates, they also found breastplates of brass and copper, which they brought with them to King Mosiah, B. C. 121. It might be one of these, or it might be another. (A. e., Mosiah 5: 65; s. e., Mosiah 5: 9; Church History, volume 1, chapters 2 to 6; Lucy Smith's History.

BLACKBOARD OUTLINE.

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|---|
| 1st U. T. "Int." Seer. Rev. Sec. Trans. Lang.
2d S. L. St. Blade, G. hilt, sk. ma. Sac. Th.
3d B. D. "Liahona" Dir. Trav. Rev.
4th B. T. with U. T. Sac. things. |
|---|

QUESTIONS.

What sacred things were kept by the prophets and kings of the Nephites? What was the Urim and Thummim called? Give the history of the Urim and Thummim? What is said of there being two sets? Describe them. How were they used? What is a prophet called who has the Urim and Thummim? Where did Joseph Smith get them? What kind of sword was the sword of Laban? Where did Nephi get it? To what use was it put? What became of it? What was the ball or directors called by the Nephites? Who gave them to Lehi? What purpose did they serve in their travel? How did they work? What other purpose did they serve than as a compass? What became of them? What did Joseph Smith find in the stone box, besides the plates and Urim and Thummim? Describe the breastplate? What is known of its history?

LESSON 5.

THE TRANSLATION OF THE BOOK.

1. A WORD CONCERNING JOSEPH SMITH, JR., *the translator of the Book of Mormon*. He was born December 23, 1805, at Sharon, Windsor County, Vermont, the scion of an old New England family of Puritan stock. His education was limited, but he early displayed strong religious feeling. He was much exercised over his spiritual condition in the spring of 1820, and was, in answer to his earnest supplications, visited by a heavenly messenger, which determined his future religious experience. He subsequently translated the *Book of Mormon*, established the *Church of Jesus Christ*, gathered many thousands of Saints together, and died a martyr to the cause he established, being assassinated at Carthage, Illinois, June 27, 1844.

2. On the night of September 21, 1823, Joseph Smith was visited by the Angel Moroni, who informed him of the whereabouts of the metallic plates, upon which was engraven the sacred history of the Jaredite, Nephite, and Lamanite nations. These, he was informed, were buried in a prominent hill, near Manchester, New York, where they had been deposited in A. D. 421. He repaired to the hill the following day, and obtained a view of the plates, the breastplate, and the Urim and Thummim. They, however, were not delivered into his possession until September 22, 1827.

3. As soon as Mr. Smith obtained the plates, evilly designing men set up such a persecution that he was compelled to remove, during the month of December, to Harmony, Susquehanna County, Pennsylvania. Shortly afterwards he transcribed some of the characters from the plates, and in the month of February, 1828, sent them by the hand of Martin Harris, to Prof. Charles Anthon and Doctor Mitchill, of New York City. Professor Anthon declared the characters genuine, but said he could "not translate a sealed book."

4. Early in April, Martin Harris returned to Harmony, Pennsylvania, the home of Mr. Smith, and began to write for him, as the latter translated from the plates, the history writ-

ten in the language of the Nephites, *Mr. Harris writing as the seer dictated*; the translation, we are told, being made by the aid of the Urim and Thummim.

5. Mr. Harris continued to write until early in June, when *he had written one hundred and sixteen pages* of foolscap, about as much matter as is contained in the First Book of Nephi, and ten chapters of the Second Book of Nephi. Having come to the close of the first abridgment, from the larger plates of Nephi (to the reign of King Benjamin), they left off translating for a season, and after much importuning, Mr. Harris was permitted to carry the manuscript home with him to Manchester, New York. *It was lost*, and he was not able to recover it.

6. The plates and Urim and Thummim were taken from Mr. Smith by the angel, returned to him in the month of July, again taken, but returned probably on September 22, 1828. Very little was done toward the translating of the record for a time, as the translator had little time to devote to it, and his wife, being the only person he had to write for him, had little time to write.

7. *Early in April, 1829, Mr. Oliver Cowdery, who had previously heard of the work, came to Harmony and offered his services as scribe, and began immediately to write, and continued with but little interruption until the work was done.* The translating was done at the home of Mr. Smith, at Harmony, Pennsylvania, until early in the month of June, when they removed to the home of Peter Whitmer, sr., at Fayette, New York, where the work was finished, *the latter part of June or early in July, 1829.*

8. When the work of translating was about finished, *the plates and sacred things were shown to Oliver Cowdery, David Whitmer, and Martin Harris, by the angel, and the voice of God bore record to them of the truthfulness of the work, and commanded them to bear testimony of the divinity of it.* Shortly afterwards the plates were shown to *eight others*, who also bore testimony to the divinity of the work. (See the testimony of the three and of the eight witnesses, ap-

pended to the Book of Mormon.) When the work of translation was finished, the *plates and the Urim and Thummim were again delivered into the hands of the angel Moroni, who had delivered them to Joseph Smith at the first.*

9. The Book of Mormon was *published early in 1830*, by E. B. Grandin, of Palmyra, New York. It has since run through several editions in English, both in America and England, and has been published in many other languages. The *original manuscript in the handwriting of Oliver Cowdery, Emma Smith, Christian Whitmer, Martin Harris, and probably Alva Hale*, was delivered by Joseph Smith to Oliver Cowdery, who, at his death, in 1850, gave it to David Whitmer, from whose heirs it passed into the possession of Joseph Smith, of Independence, Missouri, in whose possession it now is.

BLACKBOARD OUTLINE.

1st J. S. b. Dec. 23, 1805. Tran. B. M. Es. Ch. d. June 27, 1844.
2d An. Mor. Vis. Sept. 21, 1823, Del. Pl. Sept. 22, 1827, Per. Rem.
3d M. H. Char. Prof. A. Dr. M. 116 pp. 1, tak. ret.
4th O. C. Wr. Apr. Ju. 1829. Pl. U. T. Ret.
5th O. C., D. W., M. H. sh. pl. 8 wit. 1829.
6th B. M. pr. E. B. G. 1830, Orig. Mss. J. S. Ind. Mo.

QUESTIONS.

Who translated the Book of Mormon into the English language? Give a brief sketch of his life? When did he receive the second visitation? Who informed him of the metallic plates? Where were the plates hidden? When did he see the plates? When did he obtain them? What immediately followed the obtaining of the plates? To what place did he remove? What did he send to Professor Anthon? How did he send it? What did Professor Anthon say of the charac-

ters? Who first wrote for the translator? How much did he write? What became of this portion of the record? What happened as a result of it. Who became the principal writer in 1829? Where was the translating done? When was the translation finished? How long were they in translating the book? What was shown to the witnesses? Who commanded the three to bear record of the work? When did the witnesses see the plates? Name the witnesses? What disposition was made of the plates? When and by whom was the Book of Mormon first published? Give a history of the original manuscript.

LESSON 6.

REVIEW OF PART I.—THE BOOK AND ITS BOOKS.

1. What the Book of Mormon is; origin of its name, manner of writing, and how composed.
2. The number of books; number of authors, and the centuries of composition.
3. The number of divisions of the books and the manner of classifying.
4. Number and name of books in each division, and the author of each.
5. The sets of plates had among the Nephites.
6. What each set of plates contained.
7. The history of the Urim and Thummim.
8. Description of the other sacred things.
9. The translator of the Book of Mormon and his scribes.
10. History of the translation; manner of translating; time used; and the disposition of the plates and manuscript.

BLACKBOARD OUTLINE.

1. Rec. G. D. Mor. Ev. Int. Bib. Arch. Test. Wit.
2. Books—15 Auth. 24 5 Grou. Ja. 1, Mig. 6 Un. 1 Jud. 2
N. Ch. 5.
3. Writ. Pl. Pl. of Br. L. Pl. Ne. S. Pl. Ne. Rec. Z. 24 G.
Pl. Mor. Ab.
4. U. T. Swo. Lab. Ba. or D. Liahona. Br. Pl.
5. J. S. Jr. An. and M. M. H., O. C., D. W. 3 Wit. 8 Wit.
Book Pub.

PART 2.

SIX LESSONS ON BOOK OF MORMON HISTORY.

LESSON 7.

THE FIVE PERIODS.

The Jaredite Period.

1. The theme of Book of Mormon history, like that of the Bible, is the *redemption of mankind through Jesus Christ*. The matter is dealt with *historically*, being a narration of God's dealings with his people upon the American Continent.

2. Book of Mormon history includes the time from the *dispersion* from Babel to the *overthrow of the Nephite nation*; covering about *twenty-six centuries*. This is divided into five periods:

1. THE JAREDITE PERIOD. 2. THE PERIOD OF THE MIGRATION. 3. THE PERIOD OF NEPHITE UNITY. 4. THE PERIOD OF THE REIGN OF THE JUDGES. 5. PERIOD OF NEPHITE CHRISTIANITY.

3. The history of the first period relates to God's dealings with *Jared, his brother, and twenty-two of their friends*, who settled in Central America, and with their descendants; hence it is called the *Jaredite period*. It begins with the *dispersion*, about 2200 B. C., when they left the land of Shinar, and closes with the *battle of Ramah*, about B. C. 600, when the whole nation was destroyed.

4. We subdivide this period into six epochs:

a. *The separation*, from the departure from Babel to the death of Jared and his brother. The brother of Jared supplicated the Lord that their language, and the language of their friends be not confounded, but that they be directed where to dwell. The Lord heard their petition, and led them out of the land, by way of the north. After traveling through a quarter not inhabited, they came to the sea, where, at the direction of the Lord they made boats and crossed the sea, probably the

Atlantic Ocean, and landed in Central America. They began to till the land, and soon grew strong, being a righteous people.

b. *The kingdom established*, from the coronation of Orihah, to the rebellion of Jared. Prior to the death of Jared and his brother, the people, who by that time had become quite numerous, demanded a king to rule over them. They were advised against having kings, but persisted in their demands, and Orihah, son of Jared, was anointed king. He ruled righteously and the people prospered but, after him, rebellion showed the wisdom of the advice against kings.

c. *Secret combinations introduced*, from the Rebellion of Jared to the death of Riplakish. During the reign of Omer, in the fifth generation, his son Jared rebelled against him, but was subdued; however, by the assistance of his daughter and Akish, a secret combination, bound together by an oath to do what they were asked, was organized, after the order of Cain, which restored Jared to power, and anointed him king. Akish slew him and reigned in his stead; civil war broke out, and the nation was very nearly destroyed. The secret order was revived again later, and provided the overthrow of the reigning house, and the death of Riplakish.

d. *The golden age of the nation*, from the accession of Morianton to the dethronement of Hearthom. After several years of confusion, Morianton, a descendant of Riplakish, gained the kingdom, and the people began to prosper, righteous men reigned and the nation grew. But the great era of prosperity was realized in the reign of Lib. During his good reign the people developed the country's resources, cultivated the land, manufactured articles of commerce, etc., and mined the ores. Peace and plenty were enjoyed.

e. *The age of usurpation and rebellion*, from the dethronement of Hearthom until the captivity of Moron. For five generations following the dethronement of Hearthom, the royal house served in bondage, while usurping kings reigned. In the days of Shiblon great wickedness prevailed, the old secret combinations were again employed, terrible destruction resulted, and for three generations troublous times prevailed.

In the days of Moron the secret combination was established, a great rebellion arose, and Moron was dethroned and shut up in prison, about 675 B. C. The royal house did not gain the throne any more.

f. *The end of the nation*, from the captivity of Moron to the battle of Ramah. Coriantor, the son of Moron, dwelt in captivity all his life, and his son, Ether, was born in captivity. The reigning king an usurper, was Coriantumr, who fought the increasing power of the secret combination, which was sapping the life of the nation. The nation was pretty well divided for and against Coriantumr. The struggle was continued for some years, and resulted in the total overthrow of the nation at the battle of Ramah, about B. C. 600, Coriantumr being the sole survivor of the conflict.

5. The great men of this period were *Jared* the leader, *Jared's brother* the prophet, *Akish* the wicked king and introducer of secret combinations, *Lib* the good king, *Ether* the prophet and historian, and *Coriantumr* the last king and sole survivor of the nation.

BLACKBOARD OUTLINE.

Jaredite	Separation.	Jared.
Period.	Kingdom Established.	Jared's Brother.
B. C. 2200.	Secret Combinations.	Akish.
Battle of	Golden Age.	Lib.
Ramah.	Usurpation and Rebellion.	Ether.
B. C. 600.	End of the Nation.	Coriantumr.

QUESTIONS.

What is the theme of the Book of Mormon history? How is it treated? Into how many periods is it divided? Of whom does the first period treat? What events begin and close the Jaredite period? Give the probable dates. Into how many epochs is this period divided? What transpired in the first epoch? What did the people demand, when they had grown numerous? What advice was given by the brother

of Jared? What did subsequent events prove relative to this advice? What evil order was introduced in the third epoch? Who were instrumental in introducing this order? What was the result of it? Why was the fourth epoch known as the golden age? During whose reign was the greatest prosperity enjoyed? What age followed this age of prosperity? What evil prevailed during this epoch? Who reigned during this epoch? Who was the last of the royal house to rule the nation? What is the last epoch called? Who is mentioned as the reigning king? Who was the last member of the royal family? What service did he do his nation? Where and when was the decisive battle fought? Name six great men of this period and tell for what they were noted.

LESSON 8.

THE PERIOD OF MIGRATION.

The second period of Book of Mormon history includes the time from the *warning of Lehi*, B. C. 600, to the *union of the Nephites with the people of Zarahemla*, about B. C. 200. During this time two colonies of Israelites, one led by Lehi, the other led by Mulek, son of Zedekiah, left Jerusalem and emigrated to America, most likely by way of the Pacific Ocean. The former landed southward and the latter northward, from the "narrow neck of land"—the Isthmus of Panama. These colonies, by a series of emigrations, were united in one nation, already mentioned, about B. C. 200. The principal events of this period cluster around four great migrations, hence the period is called the *period of migration*.

1. The *emigration of Lehi*. Lehi, a righteous man, of the tribe of Manasseh, being warned of God, of the impending destruction of Jerusalem, left that city, B. C. 600, taking his family and others. They were led by the hand of God, in many ways, to the promised land, the land of Joseph. They occupied something more than eight years in the journey and voyage. They landed in South America, probably in Chili,

where they found a fruitful land, rich in minerals and soil, and occupied by many useful beasts. Here they resided for a time, a prosperous colony.

2. The *emigration of Nephi*. Nephi, a younger, but more righteous son of Lehi, was chosen to preside over the colony after the death of Lehi; whereupon the older members of the colony rebelled, and Nephi was warned of God to separate from the colony, with all who would go with him, and serve God. Under Nephi, they journeyed—probably northward—for a considerable distance, and occupied the land and called it after Nephi. This migration occurred about B. C. 565. Here in the new home the colony built a temple, after the pattern of the one at Jerusalem, and the worship of God was perpetuated. The colony dwelt here for many years, and grew rich in agriculture, mining, and the arts.

3. The *emigration of Mulek*. Mulek, the only surviving son of Zedekiah, king of Judah, with others, was driven out of Jerusalem at the time that Zedekiah was carried captive into Babylon, B. C. 589, 588. They were led by the hand of the Lord, and brought to America, landing in that part of the country now called Central America. From there they probably moved gradually into the northern part of South America, occupying what is now the United States of Colombia, and by them called Zarahemla. They grew to be a large nation, but dwindled into unbelief in the God of their fathers. They were ruled over by one Zarahemla, a descendant of Mulek, at the time of the union with the Nephites.

4. The *emigration of Mosiah*. Mosiah, king of the Nephites, living in the land of Nephi, was warned by the Lord; and by preaching and prophesying led the godly element of the Nephite nation northward from the land of Nephi, about B. C. 200. Here they discovered the people of Zarahemla, mentioned before. The language of the people of Zarahemla had become so corrupted in the time which had elapsed since their emigration from Jerusalem, that they could not converse with the Nephites; but they were taught by Mosiah, the language of the Nephites, and gave a traditional history of their nation, down to Zarahemla. The two peoples were united under the

name of Nephites, with Mosiah as their king. They were soon converted to the religion of their forefathers, and became a prosperous people.

The principal men of this period were:

Lehi, the patriarch and prophet.

Laman, the rebellious son of Lehi.

Nephi, the leader and historian of the nation.

Mulek, the leader of the second colony.

Mosiah, the leader and king of the united people.

The following dates should be remembered:

B. C. 600, Lehi left Jerusalem.

B. C. 589, 588, the departure of the colony under Mulek.

About B. C. 565, the first division of the Nephites and Lamanites.

About B. C. 200, the union of the Nephites with the people of Zarahemla.

BLACKBOARD OUTLINE.

Period	Warn. Lehi.	Emigration of Lehi.	Lehi.
of	B. C. 600.	Emigration of Nephi.	Nephi.
Migration.	Un. Nep. Zar.	Emigration of Mulek.	Mulek.
	B. C. 200.	Emigration of Mosiah.	Mosiah I.

QUESTIONS.

What is the name of the second period? What are the opening and closing events? How much time does the period cover? How many colonies of Israelites emigrated to America? What are the epochs of this period? Why it is called the period of migration? Of what tribe was Lehi? How were they induced to leave Jerusalem? About how long did it take them to make the journey? What was the cause of the second emigration? By whom was it led? Who participated in this emigration? What did they build in the land of Nephi? Who was the leader of the second colony? What event led to their emigration? Where did this people dwell? Who was Mosiah? Who participated in the emigration led by him?

Whom did they find in Zarahemla? What was done as a result of this emigration? Name the principal men of this period? What are the principal dates of this period?

LESSON 9.

THE PERIOD OF NEPHITE UNITY.

This period begins with *union of the Nephites and the people of Zarahemla*, about B. C. 200, and closes with the *death of Mosiah II*, the last Nephite king, B. C. 91. It covers three generations, the last of which witnessed the union of all the godly people in one nation; hence it is called the period of Nephite unity.

The period is divided into three epochs as follows:

1. *The first generation*, comprised the days of Mosiah I, who was chosen the ruler of the Nephite-Zarahemlan confederacy. Shortly after the occupancy of the land of Zarahemla by the Nephites, some of the people became anxious to reoccupy the land of Nephi. A colony under the leadership of Zeniff (the supposed brother of Amaleki, son of Abinadom,) returned to the land of Nephi and occupied the city of Lehi-Nephi, by permission of the king of the Lamanites.

2. *a. The second generation* comprised the days of King Benjamin, who ruled over the Nephites after his father, Mosiah I. Some contention between the Nephites and Lamanites is recorded. The last of the prophetic line, Amaleki, dying without issue, the sacred records and things were conferred upon King Benjamin.

b. Zeniff having passed away, his son Noah reigned as king in the city of Lehi-Nephi. Being a wicked man he debased the nation, he and his friends going into polygamy, and much evil ensued. Abinadi, a prophet, came prophesying of the destruction of the people. He was put to death. Alma, one of Noah's priests, was converted, and, having received authority from God, organized the church, in the Land of

Mormon; but, being pursued, they fled out of the land into the wilderness.

3. *The third generation.* a. Mosiah II succeeded his father, Benjamin, as king of the Nephites. He was a righteous man and ruled with equity all his days, and the people prospered. His sons refused to succeed him, but went upon a mission to reclaim the Lamanites from the error of their wickedness. Mosiah, prior to his death, proclaimed a liberal law of the land, and Alma II, son of the founder of the church, was chosen chief judge of the republic. Alma I and Mosiah II died B. C. 91.

b. Limhi, son of King Noah, was chosen to succeed his father, who had been put to death by his people. The men he sent to locate Zarahemla, returned with the twenty-four gold plates of Ether. Limhi was oppressed by the Lamanites so greatly that he and his people fled out of the land of Nephi, and joined the Nephite nation under King Mosiah II, B. C. 121.

c. Alma I, the founder of the church, after fleeing into the wilderness, was subjugated by the Lamanites, for a time, but by the direction of the Lord they came into the land of Zarahemla, and were united with the Nephites B. C. 121. Alma was permitted by Mosiah to establish the church in Zarahemla, and was made high priest of the church, by the Lord. Prior to his death, he consecrated his son Alma, high priest, and Mosiah conferred upon him the sacred records and things.

Thus were all the people who remembered God united. All became one nation, and for thirty years the kingdom of the Nephites was ruled in unity by Mosiah II. Then the monarchy was exchanged for a republic.

The principal occurrences which materially affected the future of the Nephites, were: *The return of the colony under Zeniff to Nephi; the transfer of the sacred records to the family of Benjamin; the establishment of the church by Alma in the Land of Mormon; the discovery of the twenty-four gold plates of Ether by the men of Limhi; the refusal of the sons of Mosiah II to be king; and the union of all the godly people in Zarahemla.*

The great men of this period were: *Benjamin, Alma I, and Mosiah II.*

BLACKBOARD OUTLINE.

Period.	Union Nep. Zar. B. C. 200.	2d Generation Benjamin.
Nephite	Death Mosiah B. C. 91.	1st Generation Alma I.
Unity.		3d Generation Mosiah II.

QUESTIONS.

What is the third period of Book of Mormon history called? With what event does it begin and end? How long did it last? Why is it called the period of unity? How many epochs are there in this period? Who was the first king of the new confederacy? What desire was manifest among some of the people, shortly after the union? Who led the colony? Where did they locate? Who succeeded King Mosiah? What sacred trust was reposed in him? Who succeeded Zeniff in Lehi-Nephi? Who prophesied in his reign? What great thing occurred in this generation? Where was the church organized? How could Alma organize the church? Who succeeded Benjamin in the land of Zarahemla? What unusual thing occurred in regard to his sons? Who reigned after the death of Noah? What occurred to the colony? Where did they remove to? What became of the church organized in Mormon? What did Mosiah do in regard to the church? Who was consecrated to succeed Alma, the founder? What great change was made in the government of the Nephite nation? Mention some great events of this period.

LESSON 10.

THE PERIOD OF THE REIGN OF THE JUDGES.

1. This period extends from the *seating of Alma II*, the first chief judge, B. C. 91, to the *birth of Christ*. During this time the Nephites had a republican form of government, the executive being called chief judge, hence, the period is called the *period of the reign of the judges*.

2. This period is divided into six epochs as follows:

a. *The reign of Alma II, the high priest*, who was chosen according to the laws of Mosiah, to govern the nation. Under his righteous rule the nation grew, and the people prospered, for a time. The good reign was marred by the wickedness of Nehor, the rebellion of Amlici, and war with the Lamanites. The increase of pride in the church caused Alma to resign the judgment seat, B. C. 83, to devote his entire time to the ministry.

b. *The reign of the house of Nephihah*. From this family were chosen four judges who ruled the people from B. C. 83 to 50. The church grew, and for a time peace and plenty were enjoyed by the Nephites. Some desired to return to a monarchical form of government, and rebellion marred the peace in the land. A large emigration to the north country occurred. A secret combination like that of old, was established, bringing strife and murder.

c. *The reign of the house of Helaman II*, grandson of Alma II. In the midst of the strife and confusion, the people chose Helaman II, the high priest, to judge the nation. He and his son, Nephi I, judged them twenty years. Order was restored, righteousness increased, and the people prospered. Then division arose, and the Lamanites overran the land, driving the Nephites to the land northward. Nephi I resigned B. C. 30, to care for the church.

d. *The reign of the house of Cezoram*. He and his son ruled the people for four years. An era of great prosperity prevailed. The Nephites were restored to their land, and the

Nephites and Lamanites were at peace. The Gadianton robbers again appeared among the people and both judges were slain by them.

e. The reign of Seezoram. The Gadianton robbers became so strong that they placed one of their own number upon the judgment seat, who reigned two years. Terrible strife followed. He was assassinated by his brother. A season of civil war ensued, succeeded by three years of famine. Later, Samuel, the Lamanite prophet appeared, and warned the people.

f. The reign of the house of Lachoneus. He was chosen to judge the nation some time subsequent to the confusion of the latter reign, but the time of his choosing is not known. (There may have been another judge not named, between these judges.) This family furnished two judges, one of whom reigned after the birth of Christ. The nation was much disturbed during this reign. Lachoneus I was judge when the promised sign of the birth of Christ was given, two whole days of light, without a night and the appearance of a new star. Lachoneus II was the last judge. (The Nephites divided into separate tribes thirty years after the birth of Christ.)

3. *During this period, eleven judges ruled the land, (one after the birth of Christ, twelve in all.) Seven high priests presided over the church, three of whom sat in the judgment-seat.*

4. Prominent among the great men of this age, were:

Alma II, the first chief judge and great high priest.

Ammon, son of Mosiah II, the great missionary.

Moroni, the great chief captain of the Nephite armies.

Helaman II, chief judge and high priest, the publisher of the records.

Kishkumen, the founder of the Gadianton robbers.

Samuel, the Lamanite prophet.

BLACKBOARD OUTLINE.

Period	Seating of Alma	Reign of Alma	Alma II.
Reign	B. C. 91	Reign of House of Nephihah	Ammon.
	Birth of	Reign of House of Helaman	Moroni.
Judges	Christ	Reign of House of Cezoram	Helaman.
	A. D. 1.	Reign of House of Seezoram	Kishkumen.
		Reign of House of Lachoneus	Samuel.

QUESTIONS.

How much time is covered by the period of the reign of the judges? What form of government had the Nephites during this time? How many epochs are there in this period? Who was the first chief judge? How many judges were chosen from the family of Nephihah? What were the principal events of the epoch? What happened during the reign of the house of Helaman II? What house ruled next? Name the principal events of this epoch. To what order did Seezoram belong? What followed his reign? What is said of the time of the election of Lachoneus? How many judges came from this family? When did the last one rule? How many judges were there in all? How many high priests? Name the most prominent men of this age.

LESSON 11.

THE PERIOD OF NEPHITE CHRISTIANITY.

1. The fifth period of Book of Mormon history begins with *the birth of Christ*, and ends with *the hiding up of the records by Moroni, A. D. 421*.

2. In this period Jesus Christ visited the Nephites. *He revealed to them the gospel, fulfilled the law of Moses, and established his church among them; hence, we call it the period of Nephite Christianity.*

3. The period is divided into five epochs, as follows:

a. *The last of the judges*, from the birth of Christ to the assassination of Lachoneus II. The sign promised by the prophets announcing the birth of Christ, two days of light without any night, and a new star, appeared during the reign of Lachoneus I. The Gadianton robbers spread confusion, until their overthrow, A. D. 21, followed by peace and prosperity. The secret order was again revived, and Lachoneus II, the last chief judge, was assassinated A. D. 30, and the people divided.

b. *The Nephites visited by Christ*, from the division into tribes, A. D. 30, to the conversion of the whole nation A. D. 36. At the time of the crucifixion occurred the great storm. Jesus Christ appeared to the Nephites and ministered unto them. Preached the gospel, and chose twelve disciples (find the names of the twelve disciples, a. e., Nephi 9:4, s. e. Nephi 9:2), and established his church.

The preaching was received everywhere, the whole nation converted to Christ, and *the church was universal in the land*, A. D. 36.

c. *The era of peace and righteousness*, from the conversion of the nation, A. D. 36, to the separation of the people into Nephites and Lamanites, A. D. 231. Following the universal conversion, a reign of peace and unequaled prosperity and righteousness was enjoyed. All the people were one. This was *the golden age of Book of Mormon history*. About A. D. 201 there was a decline in righteousness, and division followed. The people were separated, their righteous assuming the name Nephites, and the wicked, Lamanites, A. D. 231.

d. *The division*, from the assuming of the names Nephites and Lamanites, A. D. 231, to the breaking out of the war between Nephites and Lamanites, A. D. 321. The wickedness of the people increased. Many churches arose among those professing Christ, and idolatry was introduced. War broke out between the Nephites and Lamanites, A. D. 321.

e. *The end*, from the breaking out of war, A. D. 321, to the hiding of the records by Moroni, A. D. 421. The nation was so steeped in iniquity, and the hatred of one people for the other so great, that the war was one of extermination. The

Lord, having forsaken the wicked Nephites, the Lamanites, who outnumbered them, soon gained the mastery, the final battle was fought at Cumorah, A. D. 384. Mormon committed to the earth all the records and sacred things, except the abridged history of the Nephites, which he gave to Moroni, his son; these Moroni finished and deposited in the earth in the manner found by Joseph Smith, in our generation.

4. The following dates¹ should be remembered:

The sign of the Crucifixion, 4th day of First Month, A. D.

34.

Breaking out of last war, A. D. 321.

Armistice before last battle, A. D. 380.

Battle of Cumorah, A. D. 384.

Records hid up by Moroni, A. D. 421.

5. The following persons belonging to this age should be remembered:

Lachoneus II, the last chief judge.

Nephi, the disciple of Christ.

Mormon, the compiler of the Nephite history.

Moroni, the last historian, the one who hid up the records.

BLACKBOARD OUTLINE.

Period	Birth of Christ	Last of the judges.	Lachoneus II.
Nephite	A. D. 1.	Visit of Christ.	Nephi.
Christianity	Hiding of Records	Era of Peace	Mormon.
	A. D. 421.	The Division.	Moroni.
		The end of nation.	

¹ To harmonize these dates with the common New Testament chronology, four years are deducted.

QUESTIONS.

What is the fifth period of Book of Mormon history called? Why? Into how many epochs is this period divided? Name the epochs. What principal events transpired during the first epoch? Who was the last chief judge? What great event took place in the second epoch? How was the gospel received by the people on the American Continent? What was the result of this conversion? How long did the era of peace last? What names were assumed by the people after they divided? What was the result of this division? What can be said of the war that broke out A. D. 321? When was the last battle fought? Where? What was the result of this battle? What records did Mormon bury? What records did he give to Moroni? When and where did Moroni hide up the records? Give the principal dates of this period. Name the prominent men of this age.

LESSON 12.

REVIEW OF PART II, BOOK OF MORMON HISTORY.

1. What is the beginning and end of Book of Mormon history, and what land was the field?
2. Tell what nationality the people were of, whose history is narrated.
3. Name the five periods of Book of Mormon history.
4. Tell from what events each period derives its name.
5. State the events and dates with which each period begins and ends.
6. Give the subdivisions of each period.
7. State the most important events and dates of Book of Mormon history.
8. Name the great men of Book of Mormon history and tell to which period they belong.

BLACKBOARD OUTLINE.

I Jared. Per.	II Per. of Migr.	III Per. Nep. Un.	IV Per. Rei. Jud.	V Per. Nep. Chri.
Disper. B. C. 2200	War. Leh. B. C. 600	U. N. Z. B. C. 200	S. of A. B. C. 91	B. of Christ. A. D. 1
Bat. Ram. B. C. 600	Un. Nep. Zar. B. C. 200	D. Mos. B. C. 91	B. of C. A. D. 1	H. of Rec. A. D. 421
Separation. King. Estab. Sec. Combination Golden Age Usur. and Reb. End. of Nat.	Emig. Lehi Emig. Nephi Emig. Mulek Emig. Mosiah	1st Generation 2d Generation 3d Generation	Rei. Alma II Rei. Ho. Nephih. Rei. Ho. Hela. Rei. Ho. Cezor. Rei. Ho. Seezor. Rei. Ho. Lachon.	L. of Judges Vis. of Chr. Sec. Combination Era Peace The Division The end
Jared Bro. of Jared Akish Lib Ether Coriantumr	Lehi Nephi Mulek Mosiah I	Benjamin Alma I Mosiah II	Alma II Ammon Moroni Helaman II Kishkumen Samuel	Lachoneus II Nephi Mormon Moroni

OUTLINE OF BOOK OF MORMON HISTORY.

The dispersion—Jared and colony leave Shinar.

B. C. 2200.

Akish.

B. C. 1975.

Heth

B. C. 1760.

Morianton

B. C. 1590.

Lib

B. C. 1315.

Hearthom

B. C. 1260.

Great destruction and famine

B. C. 930.

Battle of Ramah—Lehi leaves Jerusalem

B. C. 600.

Mulek leaves Jerusalem

B. C. 588.

Colony Divided

B. C. 565.

Union of Nephites and people of Zarahemla

B. C. 200.

Alma founds the church

B. C. 147.

Beginning of reign of judges

B. C. 91.

Birth of Christ

A. D. 1.

Christ appears

A. D. 34.

Division of the people

A. D. 231.

Battle of Cumorah

A. D. 384.

Records hidden up by Moroni

A. D. 421.

Genealogy of the kings, judges, and high priests of the Book of Mormon

[illegible]

Alma	*ALMA	*Helaman	*HELAMAN	*NEPHI	*Nephi	*Amos
147?	{ 91	{ 73	{ 51	{ 38	{ 1 A. D.	{ 194
91	83	56	38	30 B. C.	110 A. D.	306
73	*Shiblon	56	Lehi	1 A. D.		*Ammaron
		52				306
		Corianton				320

Mormon	*Mormon	*Moroni	Mosiah	*BENJAMIN	*MOSIAH	Ammon
{ 334	{ 384	{ 384	200	{	{ 125	{ Aaron
384					91	Omner
						Himni
						Heloram
						Helaman
						125

NEPHIHAIH	{ PAHORAN	PAHORAN	CEZORAM	{ HIS SON	SEEZORAM	LACHONEUS
83-68	{ 68-51	{ 51	30-25	{ 25	25	B. C.
		Paanchi				
		{ PACUMENI				{ LACHONEUS
		{ 51				{ 30

Custodians of sacred records *Lehi
 Kings NEPHI
 Chief Judges ALMA

PART 3.

FIVE LESSONS ON THE GEOGRAPHY OF THE BOOK OF MORMON.

LESSON 13.

THE LANDS OF THE BOOK OF MORMON.

1. The history of the Book of Mormon was enacted on the *Western Hemisphere*. The major portion of both the North and South American Continents was known to the ancient inhabitants. All three colonies were more or less *acquainted with North and South America*. (A. e., Ether 4: 36; Omni 1: 26; Alma 13: 68-79; Helaman 2: 8, 124, 128, 129; Nephi 3: 3; s. e., Ether 4: 4; Omni 1: 7; Alma 13: 11; Helaman 2: 2, 26, 27; Nephi 3: 1.)

2. The Nephites, during the century prior to the birth of Christ, divided the land into two "*general divisions*," the *land of Mulek* and the *land of Lehi*. The portion of the continent north of the Isthmus of Panama (called by them "the narrow neck of land") was called Mulek because the colony of Mulek first landed there; that portion south of the narrow neck of land was called Lehi, because the colony of Lehi first landed there. (A. e., Helaman 2: 128, 129; s. e., Helaman 2: 27.)

3. The Nephites also divided the inhabited portion of the land at the narrow neck of land, where it was only a day and a half journey from sea to sea, and called the *portion northward the Land Desolation* and the *portion southward the Land Bountiful*. (A. e., Alma 13: 68-79; s. e., Alma 13: 11.)

4. THERE WERE THREE GREAT CENTERS where a high state of cultivation was developed:

a. *Central America, Southern Mexico* and adjacent territory was occupied by the *Jaredite* nations, the central country and capital was called Moron. (A. e., Ether 3: 42; s. e., Ether 3: 7.) And at a later time it was occupied by the Nephites.

b. *Peru, Ecuador* and adjacent territory was settled by the

Nephites and called the *Land of Nephi*. It was subsequently occupied by the *Lamanites*. (A. e., 2 Nephi 4: 8-12; Mosiah 6: 1, 8-9; s. e., 2 Nephi 4: 2; Mosiah 6: 1, 2.)

c. *United States of Colombia* and adjacent territory was settled by the colony of *Mulek*, who were afterwards joined by the *Nephites*. The country was called the *Land of Zarahemla*. (A. e., Alma 13: 68-79; s. e., Alma 13: 11.)

5. These regions are subject to earthquakes and volcanic changes, and may have been much altered in appearance, especially in the mountain regions and on the seacoast, since they were occupied by the *Nephites*, the last historians.

6. Both the land northward and the land southward are surrounded by the waters of two oceans. They were designated by the *Nephites* as the *sea east* and *sea west*, respectively, including the Gulf of Mexico, Caribbean Sea, and other landlocked arms of the ocean. Where a portion of these waters lay north or south of a locality, it was designated as the *sea north* or the *sea south*, as the case might be. (A. e., Alma 13: 68-79; s. e., Alma 13: 11, 12.)

7. The *land southward*, called the *Land of Lehi*, is traversed from north to south by parallel ranges of mountains, some of great magnitude, and the *land northward*, called the *Land of Mulek*, is traversed from northwest to southeast by several ranges of mountains. These divided both lands into valleys and plateaus, and served as boundaries between the smaller political divisions of the land, but are mentioned only in a general way.

8. There were several uninhabitable places or regions, and some undesirable localities, which were called *wildernesses*, which divided the different lands and countries. Of these we notice the *narrow strip of wilderness*, which was the boundary between *Nephi* and *Zarahemla* (a. e., Alma 13: 68-79; 16: 80; s. e., Alma 13: 11; 16: 12;) the *east wilderness* (a. e., Alma 13: 68-79; 14: 63; s. e., Alma 13: 11; 14: 11;) the *west wilderness* (a. e., Alma 1: 94; 13: 68-79; s. e., Alma 1: 15; 13: 11); and the *wilderness which was west and north* (a. e., Alma 1: 94; s. e., Alma 1: 15).

QUESTIONS.

Where was the field of the Book of Mormon history? How much of America was known to the ancient inhabitants? Into what two general divisions was the land divided? Why was each division named as it was? What other division of the inhabited lands was made? Where was the dividing line? Where were the centers of civilization? Give the name of each great center and who inhabited it. What is said of the possible changes in the appearance of these countries? What seas are mentioned in the Book of Mormon? What is said of the mountains of the Book of Mormon? What wildernesses are mentioned?

LESSON 14.

THE LAND NORTHWARD.

1. *The land northward*, otherwise the land of Mulek, (a) extended northward from the Isthmus of Panama about *thirty-five hundred miles*, and varied in width from *fifty to more than two thousand miles*, (b) including what is now *Central America, Mexico, and part of the United States of America*. (c) It was occupied in turn by the *Jaredite and Nephite nations*.

2. The land was known by different names at different times. We notice the following: The "*promised land*" (a. e., Ether 3: 10, 13; s. e., Ether 3: 3); the *Land Desolation* (a. e., Alma 13: 68-79; s. e., Alma 13: 11); the *land northward* (a. e., Alma 30: 7; s. e., Alma 30: 3); and the *land of Mulek* (a. e., Helaman 2: 128, 129; s. e., Helaman 2: 27).

3. The land is bounded on its entire eastern coast by the *Atlantic Ocean* and its arms, the *Gulf of Mexico* and *Caribbean Sea*, and on the western coast by the *Pacific Ocean*, the *Gulf of California* and the *Bay of Panama*.

4. The following lakes are worthy of mention: *Lake Nicaragua* and *Lake Leon* in the extreme south (see a. e., Mosiah

5: 61; Alma 22: 30; s. e., Mosiah 5: 9; Alma 22: 5); *Lake Chapella*, and others northwest of the City of Mexico, may have been Ripliancum of a. e., Ether 6: 80; s. e., Ether 6: 6, and a. e., Mormon 3: 3-5; s. e., Mormon 3: 1; *Lake Tlahualila* and many others in the northern part of Mexico, may have been the large bodies of waters mentioned in a. e., Helaman 2: 4; s. e., Helaman 2: 1. The *Great Lakes* north of the United States may have been the Ripliancum of a. e., Ether 6: 80; Mormon 3: 3-5; s. e., Ether 6: 6; Mormon 3: 1.

5. The whole land was traversed by many *rivers*, the most important were the *San Juan*, *Blewfield*, *Cape*, *Malagua*, *Usamacinta*, *De Blass*, *Santiago*, *Rio Grande*, *Colorado*, *Mississippi* and its tributaries.

6. The land is traversed throughout its entire length by parallel ranges of mountains which serve to divide the country into THREE NATURAL DIVISIONS:

a. *The eastern slope*, from the mountains to the Atlantic coast and widening into the Mississippi Valley in the north.

b. *The central table-land*, a high plateau between the mountain ranges, widening into the plains in the north.

c. *The western slope*, from the mountains to the Pacific coast.

7. During the *Jaredite* occupancy, the land was divided into THREE STATES OR PROVINCES:

a. *Moron*, the land of their first inheritance.

b. *Nehor*, a rival kingdom.

c. *Heth*, in the northern part.

8. We notice the following important places:

a. Three cities: *Moron*, *the Great City* and *Heth*.

b. Two hills: *Ephraim* and *Shim*.

c. Two plains: *Heshlon* and *Agosh*.

d. The valley of *Gilgal* and the wilderness of *Akish*. (Locate on the map.)

9. The land was divided into the following provinces, under the *Nephite* rule; *David*, *Joshua*, *Jashon*, *Antum* and *Shem*.

10. The following important cities are mentioned: *Desolation, Teancum, Angola, Boaz, David, Joshua, Jashon, Jordan, and Shem.*

11. Two important hills are mentioned: *Shim*, where Amaron hid the sacred records; and *Cumorah*, where Mormon hid all the sacred records, except the abridgment. (Locate these places on the map.)

12. Considerable discussion has been indulged in as to the location of Ramah or Cumorah, the places of the two great battles. Some think it was in *western Mexico, near Lake Chapella*, while others think it was in *western New York, near Lake Ontario*. The location of several places of interest depends upon the location of the last battleground.

QUESTIONS.

What is the extent of the land northward? Give the different names by which this land was known? Name the principal oceans and seas? What are the principal lakes of the land? Locate Lake Nicaragua. Locate Lake Chapella. What other lake regions are mentioned? Mention the most important rivers. What are the natural divisions of the land? Name the provinces under the Jaredite occupancy. Name the three great cities. What hills are mentioned? Name the plains. What other places are given? Mention the provinces under the Nephite rule. What cities of the Nephites are mentioned? What two important hills are mentioned? What were they each noted for? What is said of the location of the place of the last battles of the Jaredites and Nephites?

LESSON 15.

THE LAND OF NEPHI.

1. *The Land of Nephi proper* (as occupied by the Nephites), extended from north to south *about eleven hundred miles*, and varied in width from *one hundred and fifty to three hundred miles from east to west.*

2. This land covered the *west central part of South America*. It was bounded on the west by the *Pacific Ocean*, called the *west sea*, on the north by the *narrow strip of wilderness*, on the east by the *Eastern Cordillera* and on the south by the *real Cordillera*. During the Lamanite occupancy, the boundaries were much extended, covering most of the central and southern part of South America. (A. e., Alma 13: 68-79; s. e., Alma 13: 5, 11.)

3. Nephi proper was divided into TWO NATURAL DIVISIONS.
a. The *western slope* from the mountains to the Pacific coast, a strip of country varying from twenty to fifty miles in width;
b. the *high lands* between the Eastern and Western Cordilleras.

4. The land was first occupied by the *Nephites*, who settled at *Nephi* (Cuzco) in the south, but the "course of empire" was northward and the capital was removed in later time to *Lehi-Nephi* (Cuelap) in the north. The second occupants were the Lamanites, a people less civilized. (A. e., 2 Nephi 4: 7-12; Mosiah 6: 1, 8, 9; s. e., 2 Nephi 4: 2; Mosiah 6: 1, 2.)

5. The principal *lakes* of the land are: *Alagas* and *Titicaca* in the extreme south; *Jurin* and *Lauricocha* in the center of the land. *Lauricocha* was known as the waters of Sebus, (a. e., Alma 12: 38; s. e., Alma 12: 6); *Rimachura* and *Metuncocha* in the north. *Metuncocha* was known as the *waters of Mormon* (a. e., Mosiah 9: 38; s. e., Mosiah 9: 6).

6. The important *rivers* are: *Dis Aguadero* in the south, *Apurmimac* and *Urbamba* in the center of the land, the *Amazon*, *Paute*, and *Morona* in the north.

7. We notice ten of the most IMPORTANT CITIES AND PLACES mentioned:

a. *Nephi*, in the south, the early capital of the land. (A. e., 2 Nephi 4: 7; s. e., 2 Nephi 4: 2.)

b. *Ishmael*, near the waters of Sebus in the center, capital of King Lamoni. (A. e., 12: 29; s. e., Alma 12: 5.)

c. *Middoni*, on the sea west, where Aaron and his brethren were imprisoned. (A. e., Alma 12: 183; s. e., Alma 12: 23, 24.)

d. *Lehi-Nephi* in the north, and later capital of the land. (A. e., Mosiah 6: 11; s. e., Mosiah 6: 2.)

e. *Mormon*, north of Lehi-Nephi, where Alma established the church. (A. e., Mosiah 9: 47, 65; s. e., Mosiah 9: 6.)

f. *Helam*, in the extreme north, built by Alma and his people. (A. e., Mosiah 11: 21; s. e., Mosiah 11: 3.)

g. *Mount Antipas-Onidah*, near the city of Nephi, the place of Arms. (A. e., Alma 21: 84-86; s. e., Alma 21: 18, 19.)

h. *Waters of Sebus*, near the City of Ishmael, where Ammon protected the flocks. (A. e., Alma 12: 38; s. e., Alma 12: 6.)

i. *Waters of Mormon*, northeast of Lehi-Nephi, where Alma baptized. (A. e., Mosiah 9: 38, 65; s. e., Mosiah 9: 7.)

j. *The Valley of Alma*, north of Helam, where the Lord spoke to Alma and the people in their flight. (A. e., Mosiah 11: 69; s. e., Mosiah 11: 7.)

QUESTIONS.

What was the extent of the land of Nephi? What do we mean by Nephi proper? Where was the land located? By what is it bounded? What is said of its extent under Lamanite occupancy? What were the natural division of the land? What people occupied the land? What two places were capitals of the land? What lakes are in the south? What lakes are in the center? By what name was one of these known? What lakes are in the north, and what were they called? Name the important rivers? Name and locate the principal places. For what was each one noted?

LESSON 16.

THE LAND OF ZARAHEMLA.

1. *The Land of Zarahemla*, of all the Book of Mormon lands, was by far the most important. About two thirds of the Book of Mormon was produced in this territory. It was here that the people rose to the highest civilization, developed and enjoyed the most perfect government, and enjoyed the greatest religious awakening. At Bountiful, in the northern

part, the Savior made his appearance and established his church. (A. e., Alma 13: 68-82; Nephi 5: 1-8; s. e., Alma 13: 11, 12; Nephi 5: 1, 2.)

2. The land was a *triangular country occupying the north-western part of South America*. It was bounded on the north and east by the *Caribbean Sea*, called the *sea east*, on the west by the *Pacific Ocean*, called the *west sea*, and on the south and east by the *Eastern Cordillera* and the *Cordillera Merida*. This mountain boundary was called the *narrow strip of wilderness* and the *south wilderness*.

3. Construct a map of Zarahemla, by drawing a line from a point one hundred miles north of the *Gulf of San Miguel* east six hundred and fifty miles; draw a line from the *same point* south six hundred miles; and a third from the *south end of the west line* to the *east end of the north line*, inclosing a territory of about *one hundred and ninety-five thousand square miles*, and including roughly the whole of the land.

4. The land is mountainous in the central and southern portions, with low, level coast region on the north and east. It is traversed the whole length from south to north, by the Western and Central Cordillera. The land is divided into *four natural divisions*, the *western slope*, the *western valley*, the *valley of the Sidon*, and the *eastern coast plains*.

5. The three principal rivers are: The *Magdalena*, called by the Nephites the *River Sidon*, (a. e., Alma 1: 84; s. e., Alma 1: 10), which drained the Sidon Valley, emptying northward into the Caribbean Sea; The *Cauca River*, which drains the western valley, emptying into the Magdalena; and the *Atrato River*, on the western slope, flowing north into the Gulf of Darien.

6. There is only *one lake* of importance, *Lake Maracaibo*, and it is a landlocked arm of salt water, on the north coast, which in all probabilities was formed by the sinking of the land at the crucifixion of the Savior. (A. e., Nephi 4: 29-35; s. e., Nephi 4: 6.)

7. The land was first occupied by the colony of *Mulek*, and bears the name of the last ruler, and by the *confederate nations of the Nephites* and *people of Zarahemla*, B. C. 200.

(A. e., Helaman 2: 129; Omni 1: 19-24; s. e., Helaman 2: 27; Omni 1: 6-9.)

8. Under *Nephite* rule it was divided into the following provinces: *Manti* and *Minon* in the south; *Zarahemla*, *Mulek*, and *Gideon* in the center; *Siron*, *Antionum*, *Moroni*, *Nephihah*, and *Aaron* on the east coast; and *Sidom*, *Noah*, *Lehi*, *Morian-ton* and *Bountiful* in the north. These were called the land of *Jershon*.

9. We notice some of the most *important places*:

a. *Manti*, at the head of the *Sidon*, in the south. (A. e., Alma 20: 25; s. e., Alma 20: 5.)

b. *Zarahemla*, the capital city in the center of the land. (A. e., Helaman 1: 19-23; s. e., Helaman 1: 5.)

c. *Ammonihah*, scene of Alma's and Amulek's preaching in the west valley. (A. e., Alma 6: 23-28; s. e., Alma 6: 6.)

d. *Moroni*, a great city on the east coast. (A. e., Alma 22: 14; s. e., Alma 22: 3.)

e. *Nephihah*, the scene of great military strategy, on the east coast. (A. e., Alma 29: 21-30; s. e., Alma 29: 8-11.)

f. *Lehi*, on the north coast. (A. e., Alma 27: 5; s. e., Alma 27: 3.)

g. *Bountiful*, the scene of the Savior's appearing in the north. (A. e., Nephi 5: 1-10; s. e. Nephi 5: 1-3.)

10. Find on the map the following *places* mentioned: The *hills Riplah*, *Amnihu* and *Onidah*, and the *Valley of Gideon*.

QUESTIONS.

What land was the most important of the Book of Mormon lands? Why? Describe the land of *Zarahemla*. Where was it located? How large was it? Give the natural divisions of the land. Name and describe the principal rivers. What lake is found in the territory now? What is the probable origin of it? Who occupied the land? Name the provinces into which it was divided under *Nephite* rule. Name the most important cities. What other places are mentioned?

LESSON 17.

REVIEW OF THE LESSONS ON GEOGRAPHY.

The lands of the Book of Mormon.

What lands were known to the writers of the Book of Mormon?

State the general divisions of the lands.

Name the great centers of civilization.

The Land Northward.

Give the names and general outlines of the land northward.

By whom was the land occupied and when?

Mention the principal places in the land.

The Land of Nephi.

Describe and locate the land of Nephi.

By whom was the land occupied?

Mention the principal lakes, rivers, and cities.

The Land of Zarahemla.

Locate and bound the land of Zarahemla. What of its importance?

Give the natural divisions, and the waters in each.

Mention the principal provinces, cities, and places.

PART 4.

FOUR LESSONS ON BOOK OF MORMON INSTITUTIONS AND WORSHIP.

LESSON 18.

THE RELIGION AND PLACES OF WORSHIP.

1. Very little is known of the *religion of the Jaredites*, only that they worshiped the *true God*, and were visited and ministered to by many *prophets*. They prospered during the times of their faithfulness, and were punished for their apostasy, which was the cause of their final extermination. (A. e., Ether 1: 8-11; 39; 3: 61-64; 6: 92; s. e., Ether 1: 1, 5; 3: 9, 10; 6: 8.)

2. The *religion of the Nephites*, like that of their ancestors, the Israelites, consisted of the *worship of the true God* according to the law of Moses, which they strictly observed until the coming of Christ, with some possible modifications in the ritual of worship, such as the circumstances of location would compel. (A. e., 2 Nephi 11: 45-51; Omni 1: 8, 17; Mosiah 1: 30; Alma 14: 7, 8; 16: 3, 4; Helaman 5: 1, 93; Nephi 1: 28; s. e., 2 Nephi 11: 7; Omni 1: 3, 5; Mosiah 1: 5; Alma 14: 2; 16: 1, 13; Helaman 5: 1, 8; Nephi 1: 5.)

3. There being none of the *tribe of Levi*, in the colony, to bear the ministry of the public service, certain of the *sons of Lehi of the tribe of Manasseh* were consecrated to act in the *priesthood*, to offer the sacrifices, and administer the law and its ordinances. (A. e., 2 Nephi 4: 42; Jacob 1: 18; Mosiah 4: 4; 11: 17-19; s. e., 2 Nephi 4: 5; Jacob 1: 4; Mosiah 4: 1; 11: 2.)

4. The *higher priesthood* was conferred by the Lord upon *Alma I*, about 121 B. C. He organized the church in the land of Mormon, and shortly afterwards removed to Zarahemla. This high priesthood continued in the family of Alma, and a high priest of his descent presided over the church until the

time of Christ's appearing. (A. e., Mosiah 11: 17-19; 13: 63; Helaman 2: 66; s. e., Mosiah 11: 2; 13: 6; Helaman 2: 14.)

5. After the resurrection and ascension of Jesus, in Palestine, *he appeared to the Nephites*, declared the law of Moses fulfilled in him, instructed them in righteousness, established his church, and chose from their number twelve disciples whom he ordained to preach the gospel and administer the ordinances thereof. The church prospered for more than two centuries, but division arose and the church declined, and by the end of the fourth century was apostate. (A. e., Nephi 4: 44-47; 5: 1; 7: 1-12; 9: 4-8; Nephi the Son 1: 27, 28; Mormon 2: 27; s. e., Nephi 4: 8; 5: 1; 7: 1; 9: 2; Nephi the Son 1: 7; Mormon 2: 4.)

6. At different times men arose teaching *false doctrines*, and leading some away from the true worship of God. The most serious defection was in the first year of the reign of the Judges, (B. C. 91,) and was caused by the teachings of one *Nehor, whose doctrines remained the prevailing religion in some provinces for many years*. (A. e., Alma 1: 3-28; 13: 4, 5; 14: 56; s. e., Alma 1: 2-5; 13: 2; 14: 10.)

7. *Various forms of idolatry* were indulged in at different times by both Nephites and Lamanites, and also by the Jaredites. Little in detail is, however, to be obtained concerning it, except through archæological research. (A. e., Enos 1: 31; Mosiah 6: 15; 11: 159; Alma 1: 48; 12: 25; 16: 78; Ether 3: 64; s. e., Enos 1: 5; Mosiah 6: 3; 11: 19; Alma 1: 6; 12: 4; 16: 12; Ether 3: 10.)

8. When the Nephites located in the land of Nephi, they built in the city of Nephi a *temple, after the order of the temple at Jerusalem*, built by Solomon. The manner of its construction was the same, but it was not so richly adorned with gold. It probably contained the holy place, and the holy of holies, inclosed in a court or sacred inclosure. (A. e., 2 Nephi 4: 22-25; s. e., 2 Nephi 4: 3.)

9. When the Nephites occupied *Zarahemla*, they built another *temple* in that city. A temple is mentioned also in the *City Bountiful and in other cities*, probably on the same order as the others. (A. e., Mosiah 1: 28, 33; Alma 11: 22; 14: 113;

Helaman 2: 13; Nephi 5: 1; s. e., Mosiah 1: 5, 6; Alma 11: 6; 14: 17; Helaman 2: 4; Nephi 5: 1.)

10. *The idea of the synagogue or "meeting,"* was also brought with them from Palestine, where the germ of the synagogue was in process of development. No definite idea of their development of this institution is given, but synagogues are mentioned frequently, both among Nephites and Lamanites, as places of worship. There is mention at different times of a place of worship called the *sanctuary*, probably a temporary place of worship in new communities. (A. e., Alma 11: 22; 14: 113; Helaman 2: 13; s. e., Alma 11: 6; 14: 7; Helaman 2: 4.)

QUESTIONS.

What is known of the worship of the Jaredites? Of what did the religion of the Nephites consist? How was this law observed? What is said of possible changes? Who took the place of the Levites among the people? What priesthood was later conferred? Unto whom was this priesthood given? How long did this order of things continue? When did Jesus appear to the Nephites? What was his mission among them? What did he establish among them? How long did this institution prevail? What particular form of departure is mentioned? What is said of idolatry? What institution of worship was built at Nephi? What was it like? What is said of other temples? How was the synagogue originated among the Nephites? What other place of worship is mentioned?

LESSON 19.

THE OFFERINGS AND FEASTS OF THE LAW.

1. *The Nephites, as already stated, kept the law of Moses strictly,* which law provided for certain sacrificial offerings and required the observance of certain stated feasts and sacred times. (A. e., Mosiah 1: 30; Alma 16: 3, 4; s. e., Mosiah 1: 5; Alma 16: 1.)

2. *The idea of the altar* is as old as the promise of salvation through the sacrifice of the Savior. It was commanded of God, and originally consisted of a heap of earth or unhewn stones. In the tabernacle and temples, it was covered with metal. (Genesis 4: 3; 4: 4, 5, 6; Exodus 20: 24, 25.)

3. THE OFFERINGS required by the law, may be classified under three heads: The *expiatory*, the *dedicatory*, and *eucharistic offerings*.

4. *The expiatory offerings were:* a. *The sin offering*, which consisted of an animal burned without the camp or city, its blood being sprinkled upon the altar of incense, and some poured at the base, in the holy place of the tabernacle or temple. It regarded the worshiper as a sinner, and expressed his means of reconciliation to God. (Leviticus 4: 3-7.) b. *The trespass offering*, consisted of an animal, though the poor might bring some flour. It was burned upon the altar, and the blood poured upon the base of the altar. It expressed the forgiveness of a particular transgression, whether to God or man, differing from the general idea of a sinner, as in the sin offering. (Leviticus 5: 1-10.)

5. The dedicatory offering was: The burnt offering, which consisted of an animal, was slain and burned upon the altar, as an expression of the dedication or consecration of the worshiper's life to God. It recognized the worshiper's reconciliation to God. (Leviticus 1: 2-9.)

6. *The eucharistic or thank offerings were:* a. *The peace offering*, which consisted of animal and vegetable food. The offering was divided in three parts, one for the priest, one for the worshiper, and one for the altar. It was thus represented that the worshiper, the priest, and God were taking a meal together, an expression of fellowship with God. (Leviticus 3: 1.) b. *The meat offering*, which consisted of vegetable food only, was divided between the altar and the priest, and expressed simply thanksgiving to God. (Leviticus 2: 1-3.)

7. *The feasts or sacred times*, and periodical observances are naturally grouped in three groups: *Those connected with the Sabbath, the great or historical feasts, and the one fast.*

8. *Those connected with the Sabbath were:* a. *The weekly Sabbath*, the seventh day of the week, observed as a day of rest. (Exodus 20: 8-11.) b. *The new moons*, the first day of each month, observed by special sacrifices. (Numbers 10: 10.) c. *The feast of trumpets* or seventh new moon, the first day of the seventh month (September-October), the New Year Day of the secular year, observed by special sacrifices and the blowing of trumpets. (Leviticus 23: 24.)

d. *The Sabbatical year*, every seventh year, which was observed as a year of rest; the ground was not tilled, and the natural crops were left ungathered for the poor. (Leviticus 25: 2-7.)

e. *The year of jubilee*, every fiftieth year, observed by the general forgiveness of debtors, release of slaves, and return of land to original owners. (Leviticus 25: 9, 10.)

9. *The great or historical feasts*, were: a. *The Passover* was held on the fourteenth day of the first month (March-April). It was observed by the slaying of the paschal lamb, and by the eating of unleavened bread, and commemorated the flight from Egypt. (Exodus 12: 18-42.)

b. *The feast of weeks, or Pentecost*, fifty days after the Passover, observed by the offering of the first fruits of the harvest and commemorated the giving of the law. (Exodus 19: 1-11; Leviticus 23: 15-21.)

c. *The feast of tabernacles*, observed from the 15th to 21st of the seventh month (September-October), by the offering of special sacrifices and living in tents or booths, commemorating the wandering in the wilderness. (Leviticus 23: 34-43.)

10. *The fast day of atonement*, observed on the tenth day of the seventh month (September-October), the only fast prescribed by the law, observed fasting. The scapegoat was sent out of the camp, bearing the sins of the people, and on this day only, the high priest entered the holy of holies with the blood of atonement, showing reconciliation to God. (Exodus 30: 10; Leviticus 23: 27.)

QUESTIONS.

What was the basis of the religious observance of the Nephites? What is said of the altar? Of what did it consist? What three kinds of offerings were required? What were the expiatory offerings? What was the sin offering? In what respect does the trespass offering differ from the sin offering? What offering was the dedicatory offering? How did this offering regard the worshiper? What is meant by the eucharistic offerings? What offerings were eucharistic? Explain the peace offering. What was the meat offering? How many groups of feasts and holy times are made? What institutions are connected with the Sabbath? What was the Sabbath? What were the new moons? Describe the feast of trumpets? What was the Sabbatical year? What was the year of jubilee? What feasts are called historical? Describe the Passover. What was the feast of weeks. Describe the feast of tabernacles. What was the day of atonement? How were the sins of the people borne away?

LESSON 20.

THE SECULAR INSTITUTIONS OF THE BOOK OF MORMON.

1. FORMS OF GOVERNMENT AND LAWS.

a. *The Jaredite nation had a monarchical form of government, with the peculiarity of the younger son succeeding to the throne.*

b. *The laws of the Jaredites were liberal, providing for religious liberty and security of property, but tyranny and usurpation were very frequent. (A. e., Ether 3: 63; s. e., Ether 3: 10.)*

c. *The Nephites were governed by kings or Nephis, from the time of Lehi to the time of Mosiah II, a period of 509 years.*

d. *The laws of the Nephite kingdom were very liberal, and underwent a gradual development until the days of Mosiah II, who codified the laws in a sort of constitution. They provided personal freedom, religious liberty, and property*

rights. The laws punished offenders, and were executed very strictly. (A. e., Jacob 1: 11; Jarom 1: 13; Mosiah 13: 15; s. e., Jacob 1: 3; Jarom 1: 3; Mosiah 13: 2.)

e. After the days of Mosiah II, *the Nephites were governed by judges under the laws of Mosiah*, in a republic.

f. *The laws of the judges* provided that the rulers should be chosen by the voice of the people, for life, or during good behavior. There was no congress or council to share the government with the judges, but the right of petition of the people was respected, touching any change in the law. Complete religious liberty was granted, slavery was prohibited, punishment for murder, treason, or sedition was by death; and for lesser offenses, by imprisonment. The chief judge was subject to trial or impeachment, before a number of subordinate judges, and the subordinate judges were tried before the chief judge. (A. e., Mosiah 13: 15; Alma 1: 51; 2: 23; 8: 48; 16: 8; 23: 3; s. e., Mosiah 13: 2; Alma 1: 7; 2: 5; 8: 8; 16: 2; 23: 1.)

g. The republic, under the government of the judges, fell apart about A. D. 30, and *was succeeded by a loose confederacy*.

h. *The provisions of the confederacy* guaranteed religious liberty, prevented the establishment of a kingdom, and prohibited civil war. (A. e., Nephi 3: 52-54; s. e., Nephi 3: 6.)

i. Under the law of Mosiah, *weights, measures, and money values* were established uniform in the land. Of these we have data relative to the money, which is as follows: The standard of value was a *measure of barley or other grain* (a. e., Alma 8: 48; s. e., Alma 8: 8), which was the value of a gold senine, and the wages of a judge on the bench for a day's service.

SILVER.

Lesser Coins.

2 leahs make one shiblum.

2 shiblums make one shiblon.

2 shiblons make one senum.

Greater Coins.

2 senums make one amnor.
 2 amnors make one ezrom.
 An onti the value of them all.

GOLD.

2 senines make one seon.
 2 seons make one shum.
 A limnah the value of them all (7 senines).
 3 shiblons of silver the value of an antion of gold.
 A senum of silver was equal in value to a senine of gold.

2. CHRONOLOGY AND THE NEPHITE YEAR.

a. The Jaredites seem to have counted their time from the *accession of each king*, being so many years of the reign of the king.

b. The Nephites reckoned their time from the "*time Lehi left Jerusalem*," which was 600 B. C., until the beginning of the reign of the judges, 91 B. C. (A. e., 2 Nephi 4: 44; Mosiah 4: 6; 13: 67; s. e., 2 Nephi 4: 5; Mosiah 4: 2; 13: 7.)

c. From the seating of the first chief judge, the time was reckoned as "*the first, the fifth, or the thirtieth year of the reign of the judges*" for one hundred years, or until nine years after the birth of Christ. (A. e., Alma 1: 1; 2: 1; Nephi 1: 1, 43-45; s. e., Alma 1: 1; 2: 1; Nephi 1: 1, 8.)

d. Nine years after the sign of the birth of Christ, the Nephites began to count their time from the "*sign of the coming of Christ*," and this order was continued until the close of the record, A. D. 421. (A. e., Nephi 1: 43-45; 2: 1; 4: 6; Nephi the Son 1: 1, 56, 57; s. e., Nephi 1: 8; 2: 1; 4: 2; Nephi the Son 1: 1, 11.)

e. *The Nephite year was evidently modeled after the Jewish year*, as in use before the Captivity, and was, probably, a solar year of twelve or thirteen lunar months of twenty-nine or thirty days. At the time of Christ, the year began in April. No names of months are given, following the usage of the early Jewish historians, by calling the number of the month, as the first, third, or eleventh month. (A. e., Omni

1: 37; Alma 21: 149; 24: 1; Nephi 4: 6; s. e., Omni 1: 10; Alma 21: 34; 24: 1; Nephi 4: 2.)

f. The Jewish year consisted of twelve or thirteen lunar months. The beginning of the sacred year was reckoned from the moon after the vernal equinox. The following table will show the arrangement:

Month	Time	Month	Time
1st Abib	March-April	7th Ethanim	September-October
2d Zif	April-May	8th Bul	October-November
3d	May-June	9th	November-December
4th	June-July	10th	December-January
5th	July-August	11th	January-February
6th	August-September	12th	February-March

Thirteenth intercalary month, between February and April, every third year, to complete the year.

QUESTIONS.

What is said of the Jaredite government and laws? How were the Jaredites governed during the first part of their history? What is said of the early laws? What form of government was had during the reign of the judges? Mention the principal provisions of the laws, under the judges. What form of government succeeded the judges? What did this provide against? What can you say of the weights, measures, and money? Give the table of money values. In what way did the Jaredites reckon the time? From what event did the Nephites begin to count time? What change was subsequently made? What other change was adopted later? What is said of the Nephite year? How did the Jews reckon their year?

LESSON 21.

REVIEW OF PART IV.

1. Tell what is said about the Jaredite religion.
2. Concerning the Nephite religion, state: (a) its origin; (b) of what it consisted; (c) how the priesthood was provided; (d) what change was made at the coming of Christ. (e) What of idolatry?
3. What meeting place or sacred buildings are mentioned? How had the Nephites the synagogues? What were their temples like?
4. What religious observance did the Nephites keep? What can you say of the altar? What three kinds of offerings are named? How many offerings were there? Describe each one.
5. What feasts and sacred times were observed? How are they classified? Describe each one.
6. Tell what is said of the government of the Jaredites.
7. How were the Nephites governed in different ages? What did their laws provide?
8. Name and describe their money.
9. Give the different ways that the people reckoned the time.
10. What is said of the Nephite year? Tell of the Jewish year.

PART 5.

SEVEN LESSONS ON ZION'S RELIGIO-LITERARY SOCIETY.

LESSON 22.

THE HISTORY OF ZION'S RELIGIO-LITERARY SOCIETY.

RELIGIO-LITERARY SOCIETY.—Every permanent institution is the outgrowth of actual demands. Usually the growth is gradual. Beginning with a germ, or principle, the idea unfolds and develops until the fullness is realized. It was so with Zion's Religio-Literary Society. The principle existed, and being made manifest, it was developed and cultivated until to-day we have the society well along in the line of development.

I. PREPARATION.—1. *Desire for Improvement.* With obedience to the gospel, invariably comes the desire for knowledge, in order to accomplish good, because the spirit of the gospel is a spirit of active service. Therefore, one partaking of the true spirit desires to be of the best service, and hence recognizes at once necessity for preparation for that service.

2. *Various Organizations.*—This desire in the souls of the youth of the church created a demand which sought supply in various organizations of young people in a number of places, each laboring to the same end, and yet each different in some respects from the others. Some of these societies turned their attention mostly to literary and musical study, others to debates and parliamentary practice, and others to religious study, and yet all were organized for mutual improvement and the development of the individual.

3. *Desires for Unity.*—As these various organizations progressed, it became more and more apparent that better and greater results could be attained by unity of effort. It was seen that instead of many different and independent organizations each going its own way, it would be better to have

one organization embodying the central idea and yet making provision for each individual society. By this means all would come to a unity, and all would be strengthened by each contributing to the power of the whole.

II. ORGANIZATION.—1. *Temporary*. The first step towards a general organization was in 1891. A "Department of correspondence" was opened in *Autumn Leaves*, through which the young might discuss various questions of general interest, and by means of which they might cultivate their literary powers, and acquire the habit of writing for the public, and thus qualify themselves for usefulness in this direction. Through this department, to a greater or lesser degree, the thought of organizing the scattered forces into a united effort, received a strong impetus. A call was made through this department for the various societies to send representatives to meet during the General Conference of 1892 at Independence, Missouri.

By arrangement with the General Conference of 1892, a meeting was held on April 11, attended by a few interested workers from several of the societies before mentioned. This meeting appointed a committee of three to draft a plan of organization and report at the following General Conference.

2. *Permanent*. The committee on organization reported at the conference of 1893, at Lamoni, Iowa. An extract from the secretary's record is as follows: "The young people of the Reorganized Church of Latter Day Saints met at Lamoni, Iowa, April 14, 1893, at 7 p. m., for the purpose of effecting a general organization throughout the church."

The name "Zion's Religio-Literary Society" was adopted.

III. DEVELOPMENT.—1. *Constitution and Plan*. The constitution drafted by the committee on organization provided for four distinct departments of work; viz, Religious, Missionary, Temperance, and Literary. This was in harmony with the name, "Religio-Literary," and doubtless suggested the thought, first religious, and second, literary.

2. *Periodical*. The executive committee decided to publish weekly programs to be prepared by four superintendents, one for each of the departments above mentioned. As a medium

for this publication a small monthly periodical, *The Program*, was issued, and made its first appearance in July, 1893.

3. *Departments.* During the year 1894 the four departments were subdivided into senior and junior, making eight separate programs with eight superintendents.

At the convention of 1897 a continuous course of study was adopted for each of the four departments, as follows: for religious department, Book of Mormon and archæology; for literary, travels and such other matter as might be required; for temperance, music and temperance in all things; for history, church history to have special consideration.

Following the convention of 1897, the *Program* was discontinued and the programs of study were published in *Autumn Leaves*.

In 1898 the constitution was revised, providing for one continuous course of study, and the course chosen was Book of Mormon and archæology, with the first meeting of each month devoted to prayer and testimony service.

In 1900 a home department was established for the purpose of extending the work to those who for any reason can not avail themselves of regular society work.

In 1902 the convention authorized the publication of a *Quarterly* to contain the lessons and programs of study, and the first issue appeared in October.

A normal department was established in 1907 in connection with the General Sunday School Association named the "Religio Sunday School Normal Department."

HISTORY OF THE RELIGIO.

I. *Prep.*; 1. Des. Imp.; 2. Va. Or.; 3. Des. Un.

II. *Or.*; 1. Tem.; 2. Per. 1893.

III. *Dev.*; 1. Con. and Pl.; 2. Per.; 3. Dep.

REVIEW QUESTIONS.

Of what is every permanent institution the outgrowth?

What prompted the organization of various young people's societies?

What prompted the organization of a general society?

When and how was the first step taken towards a general organization?

Where and when was the preliminary meeting held?

What did this first meeting do?

When and where was the permanent general society organized.

What plan of work was provided by the first constitution?

Tell about the first periodical.

What change in plan of work was made in 1894?

What important change was made in 1897?

In the same year what was done regarding a periodical?

What further important change was made in the course of study in 1898?

What new department was added in 1900?

When was the *Quarterly* first published?

What new department was added in 1907?

LESSON 23.

THE DEFINITION OF ZION'S RELIGIO-LITERARY SOCIETY.

A knowledge of what the Religio is will help to a better understanding of its principles and plans, and an understanding of the principles and plans of any institution are essential to the best service by those who are workers therein.

I. We base the following *Definition* upon the language of the "preamble" to the constitution of the society:

1. *Zion's Religio-Literary Society is an organization of the young people of the church.*

2. *In a systematic and united effort to do good to others.*

3. *For improvement in the principles and practice of morality and Christianity.*

4. *To secure social and intellectual development.*

II. We may with profit study this definition more carefully and obtain a better understanding of what the Religio is.

1. An organization of the young people of the church. The term *young people* is used to distinguish the youth from

the very small children upon one side and the adults upon the other. While all are permitted to be workers in the society, and all are encouraged to do so except very small children, it is designed primarily for the youth, and young manhood and young womanhood of the church.

2. That it is *an organization of the young people of the church* does not exclude nonchurch members from uniting with it. Article IV, section 1, of the constitution for local societies, says, "Members of the church, and such persons as may have been made acquainted with the object of the society and the duties of members therein, and who express a desire to become members, and a willingness to comply with such duties, are eligible for membership."

3. *A systematic and united effort.* In the preceding lesson we saw that the society was an effort to unify the efforts that were being made in a number of localities by means of "students' societies," mutual improvement societies, and the like.

4. *To do good to others* is a commendable object, and is the fundamental principle of all *real* Christian development. This is one of the avowed objects.

5. *Improvement in the principles and practice of morality and Christianity* is sought through the "doing" idea. By means of numerous committees, activity upon the part of every member is encouraged and provided for, so that the "practice" of morality and Christianity is secured. A study of the word of God in the lessons, as well as by means of program work, induces improvement in a knowledge of the "principles."

6. Provision is made for the *social development* in the work of the social committee. This committee is to provide for the social feature of the society work, seeking to promote sociability at all times, and upon special occasions under the auspices of the committee.

III. From these considerations it will be seen that the Religio combines the ideas of study and practice. It is in many senses a training school—training for the Master's service. It seeks to combine enough of pleasure and amuse-

ment, or entertainment, that the work may not become irksome. Its special mission, or one of them, perhaps, is to take the boy and girl at the age when, too frequently, they get "too big" for Sunday school, and tide him over the time of danger until his interest in the church awakens and he is safe within its folds.

BLACKBOARD OUTLINE.

ZION'S RELIGIO-LITERARY SOCIETY.

- | | |
|---------|---|
| I. Def. | 1. Or. Yo. Pe. Ch. |
| | 2. Sys. Un. Ef. D. Go. |
| | 3. Im. Pri. Pra. Mo. Ch'y. |
| | 4. Se. So. In. Dev. |
| II. | 1. Des priv. for yo. 2. Does not ex. n-ch. Me. |
| | 3. Un. Ef. 4. Dr. go to Oth. 5. Im. Prin. and |
| | Prac. Mor. and Ch'y. 6. So. and In. Dev. |
| III. | Tr. sch. Mas. Ser. |

REVIEW QUESTIONS.

Why should an understanding of the principles and plans of the Religio be obtained by its members?

Give the definition of Zion's Religio-Literary Society.

What is comprehended by the term young people?

Who may be members?

What are the qualifications of eligibility?

What was the primary object sought in organizing the society?

What is mentioned as being fundamental to all *real* Christian development?

How is the practice of Christianity provided for in the plans of the society?

What provision is made for social development?

What two ideas are combined in the work of the Religio?

How is it a training school?

What special mission is pointed out?

LESSON 24.

THE ORGANIZATION OF THE RELIGIO.

In studying the organization of the Religio we shall confine ourselves mostly to the local organizations, and those wishing to extend their study to the organization of districts and the general society are referred to the constitution and by-laws.

Naturally the subject of organization in reference to the Religio resolves itself into the three subdivisions: Officers, teachers and classes, and committees.

I. OFFICERS.—The constitution after enumerating certain officers provides that "other officers may be selected when necessary." Those enumerated whose duties are defined are as follows:

1. *President.* This officer "shall be a member of the church in good standing." He is chairman of the program committee in addition to the duties usually belonging to the office.

2. *Vice President.* He is the "associate" of the president, and besides the usual duties of the office, he is chairman of the social committee.

3. *Secretary.* In addition to the usual secretary work, he is chairman of the lookout committee.

4. *Treasurer.* In addition to the duties of custodian of funds, he is chairman of the relief committee.

5. *Librarian.* The constitution says: "The Librarian shall be a member of the local library board, and as such shall have charge of the library interests of the local, and shall do what can be done practically in collecting and preserving such evidence of archæology and other data as has a bearing in establishing the fact of the ancient civilization of America."

6. *Chorister and Organist.* These officers are members of music committee and preside over the musical features of program work.

7. *Home Department Superintendent.* This officer is in charge of this department and his duty is to seek to promote

home study upon the part of those who do not attend the society sessions.

II. TEACHERS AND CLASSES.—There are technically but two departments of class work, senior and junior, while practically the senior department is made up of classes of a number of different grades.

1. *Senior*. This includes all studying the regular lessons, and ranges in age from about fourteen up.

2. *Juniors*. This includes all under fourteen; but it is not intended that children under about ten should be encouraged very much to attend Religio, and should do so only when accompanied by older members of the family and when living near the place of meeting.

III. COMMITTEES.—The committee work is much diversified, and is so planned as to provide special duties for as nearly every member as practicable. This is the leading feature of "training" work, and when carefully carried out is a strong factor in the development of the individual for service.

1. *Program Committee*. This committee makes out the programs and assigns the parts to the members, and sees that the programs are properly carried out. Much of the life of the society depends upon the work of this committee, and its work should be carefully done.

2. *Social Committee*. This committee does what it can to promote sociability among the members and seeks to make strangers and visitors welcome at the meetings. It may provide social occasions as a feature of its work. An active social committee begets warmth and cordiality to a society.

3. *Lookout Committee*. This is the membership committee, and is intrusted with soliciting new members, enlivening old members, reclaiming erring and indifferent members, and trying transgressing members. A reading of the duties of this committee reveals clearly the great importance of its work being done, "carefully, prayerfully, and persistently." There is not much more important work than reclaiming an indifferent member or reforming an erring one.

4. *Relief Committee*. This committee seeks to look after the needy, bestowing such kindly ministrations upon the poor,

afflicted, or unfortunate, as will gladden the hearts and cheer the spirits, and when necessary and practicable providing material comforts and necessities.

5. *Good Literature.* This committee is to encourage the reading of good books and papers, endeavoring as much as possible to circulate the church books and periodicals, supplying them to libraries and reading rooms, and public places, etc.

6. *Executive Committee.* This committee is composed of the officers of the society, and are to have charge of all the interests of the society not otherwise provided for.

BLACKBOARD OUTLINE.

ORGANIZATION OF THE RELIGIO.

- I. Officers. 1 P., 2. V. P., 3. S., 4. T., 5. L., 6. C and O.
- II. Te. and Cl.; 1. Se., 2. Ju.
- III. Com. 1. P., 2. S., 3. L., 4. R., 5. G. L.

REVIEW QUESTIONS.

- What are the three main subdivisions of organization?
- What officers may a Religio have?
- State briefly the duties of president.
- Give next officer and duties.
- What officer comes third? Give duties.
- Which officer follows? Give duties.
- What is the fifth officer? His duties.
- Name other officers and state briefly their duties.
- How many grades of class work? What are they?
- Give the basis of classification.
- What is said of the importance of committee work?
- Name the five leading committees and their work.
- What is the executive committee and its work?

LESSON 25.

THE HOME DEPARTMENT.

I. DEFINITION.—“It is the branch of the Religio designed to reach those isolated from church privileges, or who are not permitted, for any reason, to attend the sessions of a local society, and bring them into communication and association with the household of faith.” The object is to extend the privilege of a systematic course of study to all those who do not avail themselves of the advantages of society work.

II. ORGANIZATION.—1. *Superintendent*. The society elects a home department superintendent, “who should seek to enlist all members of the church in the work, and enroll them as members of the local society, or home classes.” The duties are:

- a. To organize home classes.
- b. To distribute report blanks, *Quarterlies*, and other supplies, and collect reports and contributions.
- c. To give information on lesson to members of the classes when necessary.
- d. To encourage and assist home class members in their work.

2. A *class* may be composed of one individual, a family, or a neighborhood. The duties and privileges of home class members are:

- a. To study the lesson each week as outlined in the *Religio Quarterly*.
- b. To report to their home department superintendent as required.
- c. To contribute according to their ability and willingness for carrying on the work.
- d. They should prepare literary papers as outlined when practicable.
- e. They should attend meetings of the local society when convenient.

III. PLAN OF WORK.—1. *How to Organize.*

a. Anyone noting opportunity and wishing to organize a class in any locality should cooperate with the district or stake home department superintendent when in an organized stake or district, or with the general home department superintendent when not in an organized district or stake.

b. Anyone residing in a locality where there is no one in charge of home department work may join this department by sending his name and address to the district or stake home department superintendent if in a district or stake. Otherwise, send to the general home department superintendent.

2. *Representation.* Members of the home department are entitled to representation in conventions upon the same basis as members of the regular department.

a. Home classes within the limits of locals, districts or stakes, may send delegates to the district or stake conventions, and in selecting them will conform to the rules governing the locals in such district or stake.

b. Classes not within a district or stake may send delegates to the General Convention, and will be governed by the rules of representation as given in the constitution and by-laws for the general society.

3. *Supplies.* The supplies for carrying on the work are:

a. The Bible (Inspired Translation preferred).

b. The Book of Mormon.

c. The *Religio Quarterly*.

d. Doctrine and Covenants.

e. *Autumn Leaves*, as it contains the Religio's Arena, the official publication.

f. Divinity of the Book of Mormon Proven by Archæology.

BLACKBOARD OUTLINE.

THE HOME DEPARTMENT.

- I. Def.
- II. Org. 1. Su., Du.: a. Or. Ho. Cl., b. Dis. Sup.,
c. Gi. In., d. En. Me.
- 2. A Cl. Du.: a. Stu. Les., b. Rep., c. Com., d. Pre.
Pa., e. At. Meet.
- III. Pl. of Wo. 1. How to Or.: a. In Or. Dis. or St.,
b. Not in Dis. or St. 2. a. With. Dis. or St.,
b. Not in Dis. or St. 3. Sup. a. B., b. B. of M., c.
Re. Qu., d. D. C., e. A. L., f. D. of B. M. P.
by Ar.

REVIEW QUESTIONS.

- What in brief is the home department?
- What officer is at the head of this department?
- Give the main duties of this officer.
- What is a home class?
- Mention the duties of home department members.
- Tell how to organize a home class within a district or stake.
- Tell how to organize outside.
- How may home department members be represented in convention?
- What supplies are needed to take up Religio work?

LESSON 26.

THE RELIGIO AND THE HOME.

The home is the most important institution in society. It is the foundation of all organized government, both religious and political. It is ordained of heaven, and perpetuated by divine decree. It has more to do with determining the course of future generations than any other influence. It should,

therefore, be held sacred by all and its sanctity guarded with jealous care.

What, then, are the relations of the Religio and the home? Let us examine the question briefly.

I. RELIGIO AUXILIARY TO HOME.—An auxiliary is a helper, and the Religio should be a helper to the home, since the home is the most important institution. In all its work it should contribute to the strength and influence of the home. This it does in the following ways:

1. It contributes *religious knowledge* to the home, by engaging its members in the study of the word of God, and also by a study of religious history, such as the religious movements in the world in different periods, the organization of churches, etc. It by this means arouses interest in one's own church.

2. The object in all religious work is the development of true character—the Christ character. No amount of religious knowledge will accomplish this without *religious training*. It is not enough to know *how* to do, but the *habit* of doing must be formed. This is a prominent phase of Religio work. In addition to the program work, there is provided much in the way of committee work, which brings into active Christian service every member. One acquires Christian habits by performing Christian duties, just as one acquires domestic habits by performing domestic duties.

3. The name Religio-Literary is indicative of the character of the work—religious and literary, religious first, literary second. Hence *institute culture* is encouraged in the home by the study of good books in the Religio, and begetting wholesome literary tastes and habits thereby.

4. Not the least among the many phases of Religio work is that of *social improvement*. Whatever contributes to the betterment of the members socially contributes to better social conditions in the home. The social committee is intrusted with the especial duty of providing for the social culture, aside from that which is naturally associated with society membership.

II. ATTITUDE OF HOME TOWARD THE RELIGIO.—1. The home

training is *first in order and importance*. The home training is more influential than any other training.

2. In the interest of home training the home should *encourage Religio work*. The principle of gospel obedience thoroughly instilled will beget a spirit of home obedience. Habits of study and industry encouraged in Religio work will promote similar habits in the home. A study of the Religio lessons in the home will lend an added interest in the home teaching of religious truth. If, therefore, parents will encourage the young people to prepare themselves for their society work by studying the lessons and making other preparation in the lines of literary numbers and music, the benefits to the home must be apparent.

There will not only be a greater disposition to study, but there will be less tendency to spend evenings away from home, because of the added interest in music and reading.

3. In the matter of the social side of Religio work as well as in the literary and musical side, there is need of a guiding influence. Young people need to be cautioned and counseled in the selection of both. Parents being interested in the habits of their children in these as in other respects may and should give attention to the matter. Hence the home *exercises modifying influence* over the work of the Religio.

BLACKBOARD OUTLINE.

THE RELIGIO AND THE HOME.

I. R. Au. to H.

1. Re. K. 2. Re. Tr. 3. In. Cu. 4. So. Im.

II. At. of H. to the Re.

1. First in Or. and Imp. 2. En. Re. Wo. 3. Ex.
Mo. Inf.

REVIEW QUESTIONS.

What is mentioned as the most important institution in society?

Why is it so important?

- What about the extent of its influence?
Why is the Religio auxiliary to the home?
How does it contribute to the religious knowledge of the home?
Why is religious training necessary?
How is it secured in the Religio?
How is intellectual culture encouraged?
What attention is given to social improvement?
What training is first in order and importance?
How may the home encourage the Religio work?
What is said of the home exercising a modifying influence over Religio work?
-

LESSON 27.

RELATIONS OF THE RELIGIO AND THE SUNDAY SCHOOL.

As auxiliaries, or departments, in church work the two organizations are closely associated. Yet there are marked differences in some features. The Sunday school begins its work earlier with the individual and came first as an organization. In some respects the Sunday school is more important, though doubtless both are, in general, equally important, each in its place. We shall speak of their relationships under the following heads and subdivisions:

I. THE RELIGIO AN ASSOCIATE OF THE SUNDAY SCHOOL IN GOSPEL WORK.—Their work is along similar lines, in many respects parallel lines. They work side by side. In every branch of the church of considerable size both organizations are encouraged and maintained, receiving the sanction and support of church authorities. The same persons are workers in both, finding two similar, yet different lines of work.

1. This association of work is seen in *teaching the word of God*. The Sunday school teaching is based upon the Bible, using the other books—Doctrine and Covenants and Book of Mormon—as collateral study. The Religio teaching is based upon the Book of Mormon, using the other books—the Bible

and Doctrine and Covenants—as collateral study. Both aim to give a practical knowledge of the word of God and its application to living.

2. Their association in work is seen in the further fact that both are striving for one end in their efforts—the *development of Christian character*. No education, much less a religious education, is of value, real value, further than it contributes to the development of true character. This principle is made prominent in both societies.

3. Association of work is further evidenced in the *normal department*, being a department provided jointly by the two organizations through their executive committees. These committees appoint the superintendent and associate for this department, and are responsible for the character of the work done.

II. THE RELIGIO SUPPLEMENTAL TO THE SUNDAY SCHOOL.—While the two organizations work along parallel lines to quite an extent, yet is much of the work of the Religio supplemental to the Sunday school work.

1. It is supplemental in that its course of *study is more extended*. Founded upon the word of God, it reaches out, in harmony with the word of God, and includes “all good books” reaching from current literature to the classics, stretching over the realm of fact and fiction, sacred and profane history, science and philosophy.

2. Also in *active training* the Religio reaches out much farther than the Sunday school. Its plan is to give every member some active duties to perform other than preparing the lessons and keeping up with the course of study. This is provided by the work of committees. The program committee cares for the literary and musical development and assigns duties in this line. The social committee provides work along lines of social culture. The relief committee finds charity and benevolent work. The lookout committee has to do with a phase of missionary work. And so we might go on with the temperance committee, flower committee, Sunday school committee, good literature committee, etc., each

calling for some kind of active service—*doing* Christianity as well as *professing* Christianity.

BLACKBOARD OUTLINE.

RELATIONS OF THE RELIGIO AND SUNDAY SCHOOL.

I. Associates in Gospel Work.

1. In T. W. of G.
2. In D. C. C.

II. Religio Supplementary to S. S.

1. M. E. S.
2. In. A. T.

REVIEW QUESTIONS.

- As what are the Religio and Sunday school associated?
 Which came first as an organization?
 Which comes first in its work with the individual?
 In what sense are they equally important?
 In what are the two societies associates?
 In what is this association first seen?
 Upon what is the Sunday school teaching based?
 Upon what is the Religio teaching based?
 What is the aim of each in its teaching?
 In what is their association seen second?
 How are they associated in normal work?
 What should be the aim of all education, especially religious education?
 How is the Religio supplemental to the Sunday school?
 What is included in the course of study in the Religio?
 How does the plan of work in the Religio reach out further than the Sunday school?
 How is this practically carried out?

LESSON 28.

RELATIONS OF THE RELIGIO AND THE CHURCH.

The Religio is a separate organization from the church, having its own officers and by-laws, and yet it is not independent of the church. It is in a sense a creature of the church, an outgrowth of necessity developed within the church. Considering the mutual needs and advantages we may say, first, the Religio is,

1. *An Auxiliary to the Church.*—The term *auxiliary* means *helper*. Paul enumerates the gifts God had placed in the church and mentions “helps” among them. The Religio may be regarded one of the “helps.” At least, it should be a help, and is recognized as such from the fruits produced wherever it has been organized. Its helpfulness is manifest in many ways, some of which may be mentioned.

1. One of the leading features of Religio work and one wherein it is helpful is in *teaching the word of God*. The Religio and the Sunday school taken together constitute the church’s school for the study of the word of God. They are the only institutions that provide regular and systematic study of the written word. We may regard these organizations in their sessions, as has been fitly spoken by another, as “the church at school.”

2. One of the legitimate results of Religio work is in *adding to church membership*. By the program work and social features persons are frequently attracted to the society, and their interest is aroused in the gospel, and they in time obey the gospel. Many can testify that their interest was first excited by their work in the Religio and they were led into the church from this beginning.

3. An active interest in one department of church work has a tendency to beget an interest in other departments. This may not always be the case, but it is the tendency. Hence the Religio helps by *increasing church interest and attendance*. As a general thing one who is an active worker in Religio is at his post elsewhere, as a logical result.

4. But in *training for service* is one of the strong fea-

tures of Religio work that render it helpful to the church. It not only qualifies for better membership by giving the membership a better understanding of their duties under the law, but it qualifies for official work in the church. The Religio is developing presiding ability through its presidents, clerical ability through its secretaries, priests and teachers through its lookout committees, deacons through its relief committees, choir leaders through its choristers, and a more wholesome social spirit through its social committees. In its literary programs it is training contributors to our church periodicals. From these considerations the Religio has been styled, with much fitness, a "training-school for the church."

II. The Religio being an outgrowth of conditions which have arisen in church growth and development it is but reasonable that the church should be greatly interested in the work of the Religio. And we find this to be the case, as indicated by the active part taken in the Religio by the large majority of the general church officers and missionaries. This peculiar interest of the church in the Religio is illustrated by the interest of parents or guardian in a child. Hence we may say the *church is parent or guardian* to the Religio.

1. One of the prominent duties of the parent towards the child is to encourage effort upon the part of the child; and so the church should *encourage the efforts* of the Religio. This encouragement can be given in many ways, by the church officers lending the help of their presence and efforts so far as consistent with their other duties. They also encourage by advising the young people to take up the work, by making public announcements of Religio meetings and work, etc.

2. The Religio members being largely young people, the church should *counsel in the work* of the society. Being present in the meetings and offering a kindly word of advice, or by quietly advising the officers in charge, may prevent the introduction of objectionable features, and avoid trouble, and materially aid in carrying forward the work.

3. The church is as much interested in the proper education

of its young people as in anything, and perhaps more; for what does not depend upon this proper education? *All* depends upon it. The *redemption of Zion* with all that significant phrase contemplates depends upon it. Hence the church should wield such an influence over the work of the Religio that it will have the effect of *directing its interests*.

BLACKBOARD OUTLINE.

RELATIONS OF THE RELIGIO AND THE CHURCH.

I. Religio Au. to Ch.

1. Te. Wo. 2. Ad. to Me. 3. In. at. and In.
4. Tr. for Se.

II. Church Pa. or Gu.

1. En. Ef. 2. Co. in Wo. 3. Di. its In.

REVIEW QUESTIONS.

Show that the Religio is a separate organization from the church.

How is it a creature of the church?

Why is the Religio an auxiliary in the church?

How does it help in teaching the word of God?

Why is this phase of its work so important?

How does the term, "the church at school," apply to the Religio and Sunday school?

Tell how the Religio work adds to church membership.

Show that the Religio increases church attendance and interest.

In what way does the Religio train for service?

Why is this feature of its work so important?

What is represented as the relationship of the church to the Religio?

What is the duty of the church first mentioned?

How can the church encourage effort?

What is the duty mentioned second?

How may this duty be performed?

What duty is mentioned third?

What is said of the importance of this last duty?



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